Mashari Al-Ashwaq Ila Masari Al-Ushaaq Wa Mutheer Al-Gharaam Ila Daar Assalaam

THE BOOK OF JIHAD

By

Abi Zakaryya Al Dimashqi Al Dumyati

"Ibn-Nuhaas"

(D. 814 Hijri)

Translated By Noor Yamani

(Abridged)

Revised –Abu Rauda

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About the author:

Ahmad Ibrahim Muhammad al Dimashqi al Dumyati (died 814 *hijri*) also knows as Abi Zakariyya or Ibn Nuhaas

He was a scholar and *mujahid* from the past and was mentioned by the great scholar, Hafidh Ibn Hajar al-Asqalaani[1] by the following words, "*He was inseparable from jihaad in the front line of Dumyat, and this is a perfect and excellent quality*".

What other scholars say about him:

As-Sakhaawy[2] states: "*He strove in doing good, and preferred obscurity, he did not become proud because of his knowledge, on the contrary maybe those who did not know him would think him to be a commoner, with his pleasant appearance, beautiful beard, stocky and even body, he participated much in ribaat[3] and jihaad until he was martyred*"

Abu Imaad States: "*The sheikh, the Imam, the scholar and the example*" During the year of 814 *hijri* the enemy attacked the people of At-Teenah, a village in Egypt, and the people of Dumyat marched to their help, the most notable of them being Ibn-Nuhaas. There then flared an immense battle between the two sides and Ibn-Nuhaas was killed whilst attacking the enemy not fleeing.

Modern day scholars mention his works as following:

Abu Abdul-Faatih Alee bin Haaj[4] states about this very extract: "The best that I have read from Ibn-Nuhaas Ad-Demyati is an investigation which explains the reasons for sitting back from *jihad* in the cause of Allah the most high, so I wish to quote it in it's entirety for that which it contains of

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[1] Author of Fathul Baari, the best explanation of Al-Bukhari's collection of saheeh ahadeeth.
[2] One of Ibn Hajr's most notable students.
[3] A term used meaning; the gaurding of the front lines and the waiting before engaging the enemy in battle. It is the stationing in a land bordering the enemy for the purpose of jihad. The land of *Ribaat* is a land that is under threat of attack by the enemies of Islam. The one who is stationed in *Ribaat* is called a *Murabit*
[4] Imprisoned scholar and leader in Algeria.

benefits for the rest of the brothers, maybe Allah will awaken the sleeping concerns..."[5]

Shaheed Abdullah Azzaam[6] stated: "This is the best book written on jihad"

Translators Preface

About this (translated) book:

Introduction:

My comments are enclosed in brackets [ ]

Definition of Jihad:

The linguistic meaning:

- *Lisan Alarab:* Fighting the enemy. It involves using all effort in words and deeds.
- *Mujam matn al lughah:* Jihad is commonly used to refer to waging war for the sake of *Al-haqq* (the truth)

In Islamic terminology it means:

Calling towards the true religion and fighting with one's soul and wealth against those who reject it. (*Al Inayah Sharh al Hidayah (Hanafi)*)

Jihad is fighting. (*Al Sheerazi in al Muhadhab (Shafi'i*)

Jihad is a Muslim waging war agianst a non-Muslim who has no peace agreement with Muslims and the fighting is for the sake of the word of Allah to prevail. Jihad is also fighting the non-Muslim who attacks Muslim territory and it is also the Muslims attacking the non-Muslims in their land. (*Mawahib al Jaleel fi Sharh Mukhtasar Khalil (Maliki)*)

Jihad is a cure for the individual and the society. It cures the individual by delivering him from the sickness of disbelief to the wellbeing of Islam. Disbelieving in Allah is the greatest disease of all and the most destructive on all humanity, while Islam is the complete cure. Jihad cures the society

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[5] Ghaayat Al-Muraad fee Gadaayaa Al-Jihaad by Sheikh Alee bin Haaj

[6] An assassinated sheikh about who Time magazine writes "...he is responsible for reviving jihaad this century.", and as Muslims we know the reward for he who revives a forgotten sunnah, let alone a forgotten fard !

by eliminating the source of corruption and oppression. Leaving the disbeliever unharmed increases the disease and strengthens it and allows the cancer to spread. Therefore Islam cannot flourish and Muslims cannot live in peace unless the disease is cured. If it is possible to cure the disease by using a medicine then be it. Otherwise the infected portion must be amputated even though the amputation could cause pain and suffering for the body. But then no one could claim that the amputation cruel or inhumane. It was necessary for the survival of the body. That is precisely the role of Jihad in Islam. First the message should be conveyed through peaceful means. If the peaceful course is exhausted and it did not bear its fruits, the bearers of the truth would need to draw their swords and fight in order for the word of Allah to prevail.

Important terms:

Ribaat: Is the stationing in a land bordering the enemy for the purpose of jihad. The land of *Ribaat* is a land that is under threat of attack by the enemies of Islam. The one who is stationed in *Ribaat* is called a *Murabit*

Qazw: Linguistically refers to "pursuit" It is used in Islamic terminology to refer to pursuing the enemy in order to fight him.

The ruling of Jihad:

There are two types of *fardh* (duty) in Islam: *Fardh Ayn* and *fardh kifayah*.

Fardh Ayn (individual duty): This is a mandatory duty that must be performed by everyone. Examples of this type of duty are the five daily prayers and fasting.

Fard kifayah (collective duty): This is a mandatory duty that must be done. If some Muslims fulfill it then the rest are releived of the duty. Example of this type of duty is enjoining good and forbidding evil. This is a duty that must be done in the *Ummah*. If some Muslims fulfill that duty then the rest are reliefed of the duty but if they don't then the whole Muslim *Ummah* is sinful until the duty is fulfilled. Another example would be the *Adhan*. According to some schools of thought the *adhan* is *fardh kifayah*. If *Adhan* is not performed in a Muslim community then they are all held accountable for that until one of them performs it.

Jihad is a collective duty *(fardh kifayah)*. (A command which is imperative upon all to perform it, but if some do perform it, it will be sufficient). That

is the opinion of the majority of scholars. In *al Hidayah* (Hanafi) it states that: Fighting the non-believers is mandatory even if they do not initiate war and that is according the general texts of Islam.

Al Mugni: Jihad becomes an individual duty in three cases: 1) When the armies meet it is mandatory to fight and not flee. 2) If the non-believers descend on Muslim territory. 3) If the Imam calls for war it is mandatory on every able Muslim to respond.

Ibn Hazm: Jihad is mandatory on Muslims. If some do fulfill the duty by protecting our borders, and fighting the enemies in their own land and conquering it, then the other Muslims are relieved of the duty otherwise it is a duty on each one of them according the verse: “Go forth, whether light of heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew”

The classification of Jihad into minor and major Jihad:

The *hadith* of “We returned from the minor Jihad to the major Jihad” is **fabricated**. It hasn’t been narrated by any of the scholars of *hadith*.

Ibn Taymiyah states: The hadith of “We returned from the minor Jihad to the major Jihad” is fabricated and is not narrated by any of the scholars who have knowledge of the words of *Rasulullah*, his actions and his Jihad against the nonbelievers. In fact Jihad against *Kufar* is among the greatest of deeds. Indeed it is the greatest voluntary deed a human could do.

Evidence that Jihad is overwhelmingly used to refer to fighting non-believers:

1. The objection of women: When women came to the Messenger of Allah and complained that the men join you in jihad while we don’t. The Messenger of Allah told them that the jihad of women is hajj.

   It is obvious here that jihad refers to combat. If it meant struggle of the soul then why can’t the women do it?

2. Simply look at the table of context of the books written by our traditional scholars. In their books the chapter titled jihad only refers to fighting. If they understood it to directly include other meanings this would have been reflected in their writings. As an example of what I stated you can refer to the following books and take a look at the chapter of Jihad (notice that they called it Jihad and not *Qitall* (fighting)): *Al Mughni* by ibn Qudamah– *Al Umm* by Imam Shafi’i – *Al*

Mudawanah by Imam Malik -The three commentaries on *Mukhtasar Khalil* by Al Kharshi, Alaysh and Al Hatab – *Al Muhala* by Ibn Hazm – *Subul Al Salam* – *Nayl Al Awtar* – *Al Fatawa al Kubra* by Ibn Taymiyah.

3. The meaning of these *hadiths* referring to jihad can only mean fighting. For example:

   - Abu Huraira states that the Messenger of Allah was asked: **"*Is there any deed equivalent to jihad?" He said, "Yes, but you wont be able to do it*"** The third time he said, **"*What is equivalent to the mujahid is the one who is fasting, and praying continuously until the mujahid comes back*"**[7] In other words comes back from combat. Coming back from struggle of the soul would make no sense.

   - Abu Hurairah states that the Messenger of Allah was asked, **"*O Messenger of Allah, guide me to a deed equivalent to jihad*"** He said, **"*I don't find any!*"** Then he said, **"*When the mujahid goes on jihad, can you enter your masjid and pray continuously, and fast and never break your fast?*"** The man said, **"*and who could do that!*"**[8]

   - Abu Huraira narrates that one of the companions passed by a spring of fresh water in a valley. He said if I seclude myself from people and stay in this valley (to worship Allah). But I wont do so until I seek permission from the Messenger of Allah. The Messenger of Allah said, **"*Don't do so. The posting of one of you in the path of Allah is better than his prayer in his house for seventy years. Don't you want Allah to forgive you and enter you into Paradise? Fight (iqzoo) in the path of Allah. For whoever fights (katal) in the path of Allah a time equivalent to that of milking a camel, Paradise is guaranteed for him*"**[9]. So this *Sahabi* who wanted to live in seclusion to make jihad *al nafs* was told not to do so.

Not only that but also whenever "*fi sabeel illah*" (in the cause, way or path of Allah) is used it is understood to mean fighting.

Ibn Hajjar states that: Whenever "*fi sabeel illah*" is used in a general sense it refers to fighting in the path of Allah.

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[7] (Muslim)
[8] (Bukhari)
[9] Tirmithi (sahih)

In *al Mussanaf* by Ibn Abi Shaybah and *al sunnan al kubra* by al Bayhaqi:

Abu Bakr al Siddeeq escorted an army and walked with them and then said: "*Praise be to Allah for having dust on our feet in his cause.*" A man said: "*But we just escorted them and gave them farewell?*" Abu Bakr said: "*We prepared them, gave them farewell and made prayers for them*" Over here you see that the man questioned Abu Bakr claim that "we had our feet dirty in the cause of Allah" This is because the man understands that to mean in the battleground. Abu Bakr explained to him that it would also include the ones who support and provide for the fighters.

Also this following *hadith* can only be understood in light of the aforementioned definition of "in the path of Allah":

Salman al Farisi said: The Messenger of Allah said: ***"Being stationed in the path of Allah for a day is greater than fasting the days of a month and praying its nights. And if he dies his rewards of the deeds he used to do would continue and his provisions would continue and he would be spared the trial of the angels of the grave"***[10]

If "in the path of Allah" is general and includes all good deeds, then there is no meaning in saying that it is better than the fasting and praying of a month. So it must have a specific meaning, and that is fighting.

Abdullah bin Amr narrated: The Messenger of Allah said: ***"Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guard post in the path of Allah."***[11]

The whole concept of guarding in the path of Allah would only make sense if it is in the context of fighting.

Amr bin Absah said we were laying siege to *al Taif* and I heard the Messenger of Allah say: ***"Whoever shoots an arrow in the sake of Allah will be rewarded like one who has freed a slave"*** Amr said I shot 16 arrows on that day."[12]

Shooting arrows can only be in fighting.[13]

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[10] 576 Muslim

[11] 708 Tirmithi

[12] 801 Al Nasa'i – al Hakim – Tirmithi – Abu Dawud

[13] **Note:** We have included an article, in the appendix, which was published in the 26th issue of Nida'ul Islam magazine, April-May 1999 (refer http://www.islam.org.au) –explaining the issue "greater and lesser jihad"

CHAPTER 1: ON THE COMMAND OF JIHAD AGAINST THE NON BELIEVERS AND ITS MANDATE, AND THE STERN WARNING AGAINST THOSE WHO DON'T PRACTICE JIHAD:

The Command To Fight:

"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not"[14]

"And fight in the cause of Allah and know that Allah is Hearing and Knowing"[15]

"And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds"[16]

"Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush"[17]

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those who were given the Scripture – [fight] until they give the *jizyah*[18] willingly while they are humbled"[19]

Imam Al Haleemi in Suab al Iman:

Allah clarified that if it weren't for Allah checking the nonbelievers through the believers and giving the believers authority to protect Islam and break the armies of disbelief, disbelief would have reigned on earth and the true religion would have been eliminated. This proves that the reason for the survival of religion (i.e., Islam) is Jihad and whatever is in this status deserves to be a pillar of Iman.

1. On the authority of Ibn Umar (may Allah be pleased with him), the

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[14] (al Baqara 216)
[15] (al Baqara 244)
[16] (al Baqara 251)
[17] (al Tawba 5)
[18] Jizyah: A tax imposed on the Christian and Jewish subjects of the Muslim Khilafah.
[19] (al Tawba 29)

Messenger of Allah (صلى الله عليه وسلم) said: ***"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and give the zakah. Then, if they do that, their blood and wealth will be protected from me - except in accordance with the right of Islam. And their reckoning will be with Allah, the Exalted"***[20]

It was narrated by Ibn Umar, Abu Huraira, Jabir Ibn Abdullah, Anas bin Malik, Jareer ibn Abdullah, Aus ibn Abu Aus, ibn Abbaas, Sahl ibn Saad, al-Numaan ibn Basheer, Tariq ibn Ashyam, Abu Bakrah, Muadh bin Jabal and Samura bin Jundub.

Thus, the hadith is *Mutawatir*, the absolute strongest form of *Hadith*.

Among a few interpretations Ibn Hajjar mentions the strongest is that people are fought to establish the dominance of Allah's law. This objective can be met through many means. It could be met by fighting them. It can also be met by them accepting the law of Allah and paying the *Jizyah*. It can also be met by some sort of peace accord between Muslims and others, in which the non-Muslims will not oppose the word of Allah in any way.

2. Abu Muthana Al Abdi said I heard Abu Al Khasasyah say "I came to the Messenger of Allah and said I would pledge allegiance to him. The Messenger of Allah took the pledge from me 'to testify that there is none worthy of worship other than Allah that Muhammad is the Messenger of Allah, to pray the five prayers, to fast *Ramadan*, to pay *Zakah*, to make *Hajj*, and to fight in the sake of Allah.' I said 'O Messenger of Allah, Two of those I cannot do. The first is *Zakah*. I only have ten camels. They constitute my entire wealth. The second is Jihad; I heard that whoever runs away from the battlefield has incurred the wrath of Allah. I am afraid if fighting faces me I might fear death and my spirit would fail me.' Rasulullah grabbed his hand and waved it and said, ***'No sadaqah and no Jihad! How can you then enter into Jannah?'***". Abu al Khasasyah then said: The Messenger of Allah took my pledge on every term he mentioned." [21]

[20] Bukhari, Muslim, Tirmithi, Nasa'i, Abu Dawud, Ibn Majah, Ahmad, al-Bayhaqi, Ibn Habbaan, al-Darqutni, and Imam Malik.
[21] Narrated by Al Hakim and authenticated it.

3. Salamah bin Nufail said: While I was sitting with *Rasulullah* a man came to him and said, ***"O Messenger of Allah Horses are being discarded and weapons are been laid down and some are claiming that there is no more fighting"*** *Rasulullah* said, ***"They are lying! Fighting has just begun! And a party of my Ummah will fight for the sake of Allah, and those who oppose them will not harm them. Allah will deviate the hearts of some men to provide for that party from them by fighting them. And they will continue fighting until the final hour starts (the Day of Judgment) and good will remain on the foreheads of horses until the day of Judgment and war will not end until Yagog and Magog come out."***[22]

   A similar hadith was narrated by Imam al Nasa'i and is *hasan* (agreeable):

4. Salamah bin Nufail said: While I was sitting with *Rasulullah* a man came to him and said, ***"O Messenger of Allah Horses are being humiliated (ignored), and weapons are being laid down and people are claiming there is no more Jihad and war has ended"*** *Rasulullah* said: ***"They are lying! Fighting has just begun! Fighting has just begun! And a party of my Ummah will remain fighting on the true path and Allah will deviate the hearts of some men and Allah will provide the fighters from them until the final hour starts and the promise of Allah is fulfilled and good is on the foreheads of horses until the day of Judgment. It is being revealed to me that I will be departing you soon and you would follow me while you are fighting each other and the house of the believers is in al Shaam"***[23]***.***

   In the commentary on Al Nasa'i by al Sindi, he states that:

   "'Humiliating horses' *means ignoring them and belittling their importance or not using them for combat.*

   'Now fighting has started now fighting has started' *The repetition is to reveal the importance of the message and it means that fighting is only increasing and that Allah has just prescribed it so how can it end so soon? Or it means that the real fighting has just begun*

[22] Narrated by al Tabarani in Al Mujam al Kabir

[23] Al Shaam refers to Syria, Lebanon, Palestine and Jordon. It could be used to refer to part or all of these countries. Narrated by Imam al Nasa'i and is *hasan*

because so far they have been fighting only within their territory, the land of the Arabs, but now is time for them to carry the battle to further lands.

'Allah will deviate the hearts of some' *It means Allah will always provide this party of believers with men to fight even if it means deviating their hearts from Iman to Kufur. That is to bless these believers by providing them with the honor of fighting in his sake and the ultimate pleasure of pleasing Allah.*[24]

'Good is on the foreheads of horses,' *Means reward and booty, or honor and pride.* ***'The house of the believers is al Shaam'*** *that is referring to the end of time. It will be the stronghold of Islam and the land of Jihad.* "[25]

5. Anas narrates that the Messenger of Allah said: ***"Fight the nonbelievers with your wealth, arms, and tongues"*** [26]

   With your tongues means hurt the non-believers by letting them hear what displeases them.

6. The Messenger of Allah said: ***"I have five commands for you: To Listen, to obey, to fight jihad, to make hijrah, and to stay with the jama'ah"***[27]

7. Ibn Abbaas narrates that the Messenger of Allah said, ***"There is no Hijrah after the opening of Makkah but there is Jihad and intentions and if you are called to fight then fight"***[28]

Allah says:

"Go forth, whether light of heavy, and strive with your wealth and

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[24] **Trans. Note:** [In other words Allah will never deprive the *Ummah* from the opportunity of Jihad. Even if one were to assume that the whole world would become Muslim, Allah would deviate the hearts of some from Islam to disbelieve so that the *Mujahideen* can fight them]

[25] **Trans. Note:** [We have a right to ask: Where have these *hadiths* been? How come our scholars have left us in the dark regarding these *hadiths*? How come we've heard the *hadiths* on *Taharah* and the etiquettes of the toilet hundreds of times while one has to dig deep in our classical books to retrieve these treasures?]

[26] *Sahih*, al Nasa'i, Abu Dawud, Ahmad, and al Hakim

[27] Tirmithi – Ahmad – AbdulRazaq (*Hassan*)

[28] Bukhari and Muslim

your lives in the cause of Allah. That is better for you, if you only knew"

Comments on the meaning of **"light and heavy"** in this verse:

Abi Saleh said: *The young and old.* Also Qatadah said: *Active or inactive, energetic or not* .

It is narrated that Abu Ayub al Ansari took a rest from Jihad for a year. He then recited this ayah and said, *"I do not find for myself an excuse in this ayah"* so he resumed his Jihad.

Abu Shaybah narrated with an authentic narration to al Hakam: Busy or preoccupied.

It is also said the **"heavy"** is the one who has property which he fears would be lost if he joins Jihad. While the **"light"** is the one with no property to worry about.

Al Qurtubi says, *"the ayah is general and applies to everyone whether joining is easy for them or not"*

Al Zuhri states that Ibn Al Musayab joined the army when he had already lost one of his eyes due to old age. He was told you are ill, he said, "*Astaqfirullah* (May Allah forgive me) *Allah says the light and the heavy. If I am incapable of fighting at least I will increase the number of the army and would guard your luggage*" [29]

8. Abu Ya'la and al Hakim narrate with an authentic chain: Anas bin Malik said that Abu Talhah recited *al Tawbah* and passed by this verse **"Go forth light or heavy"** and said I see that Allah is calling upon me whether I am young or old. So he told his sons to prepare him for combat. They said you have already fought with *Rasulullah* until he died and then with Abu Bakr until he died and then with Umar. So now let us fight on your behalf. He said, *"Prepare me for combat"* and they did. He went on an expedition in the sea and died. They didn't find an island to burry him until seven days latter and his body never changed.

9. AbdulRazaq narrates that Makhool used to face *Qiblah* and then

[29] **Trans. Note:** [*Subhanallah*, some people would use every argument to run away from fighting -when they have no excuse-while some would have a valid excuse but would nevertheless use every argument to join the fighters]

swear ten times in the name of Allah that going out in expeditions is mandatory on you. He would then face his students and say, *"If you want be to swear beyond ten times I would do so"*

Is Jihad *Fard Kifayah* Or *Fard Ayn*?

Realize that attacking the non-believers in their territories is a collective duty (*fardh kifayah*) with the consensus (*ijmaa*) of the scholars. However ibn al Musayeb and ibn Shubrumah state that it is a duty (*fardh ayn*) on each and every individual.

"The minimum participation in Jihad is once a year, and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking the non-believers for more than a year." Imam Shafi'i states that.

The imam of al Haramain says: "*I adopt the opinion of the scholars of usool. They stated that Jihad is a mandatory call and must be established according to the ability until none remains in the world but a Muslim or one who has submitted to Muslims. Thus, Jihad is not limited to once a year. It should be done more frequently if possible. What the scholars of fiqh stated is because usually the time spent in preparations for combat limit the ability to wage war to once a year.*"

The author of al Mugni from the *Hanbali* school states: "*The minimum jihad is once a year, so it is mandatory every year. If there is a need to fight more than once a year, it becomes mandatory on the Muslims to fulfill that need.*"

Al Qurtubi states in his *tafseer*: *"It is mandatory on the Imam to send an army of Muslims to the land of the enemy once every year and the Imam should participate himself in such expeditions. If not, then he should send someone capable whom he trusts, to call them to Islam, keep away their harm, to give victory to the religion of Allah, until they enter Islam or pay jizyah"* [30]

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[30] **Trans. Note:** [Notice that al Qurtubi states that one of the objectives of sending the armies is to keep the harm of the enemy away. This is an indication that Muslims will never taste peace in their lives if they do not

Jihad is not mandatory on children, the mentally incapable, women, and the ill. It is mandatory however, on the one-eyed, the one who is suffering from a mild illness such as a headache, a sore tooth, or fever, or the one who has a slight limp. This is in the *madhab* of Imam Ahmad, and I don't know any disagreement regarding that and Allah knows best.

It is the consensus of scholars that one cannot participate in *Qazw*[31] without the permission of the parents.

This is all regarding the Jihad, which is a collective duty (starting the non believers with war and on their territory). But if the enemy enters the Muslim land, or even approaches it and masses on its borders, even if they do not actually enter it, and there armies are double the size of that of the Muslims or less, then Jihad becomes mandatory on each and every individual. Then, the slave leaves without the permission of the master, the woman without the permission of her husband (if she has the strength to fight according to the stronger opinion), the son without the permission of the parents, and the one indebt without the permission of the lender. All of the above stated is the opinion of Imam Malik, Ahmad, and Abu Hanifah[32].

If the enemy ambushes the Muslims in a certain area and they don't have a chance to assemble together and prepare to fight, then whoever is faced by a nonbeliever, or a group of nonbelievers, and the Muslim knows that if he surrenders he would be killed, then he must fight. There is no difference in this ruling between a freeman, slave, man, woman, blind, limp, or ill. If there is only the possibility of being killed if surrendered, but would defiantly be killed if he refuses to surrender, then it is allowed to either surrender or fight, but fighting is better.

If a woman thinks if she is taken prisoner she would be sexually abused, it is mandatory on her to fight, even if that would lead to her death because if a person is forced to commit adultery or fornication it is not allowed to give in even if to save one's life.

Now if some of the Muslims in the attacked area go to fight the enemy and they are sufficient in numbers and are capable of fighting the enemy alone,

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attack the enemies of Allah and on their turf. The consequences of not fulfilling that duty is the price we are paying today. If you don't keep *shaytaan* in check he will not leave you alone.]

[31] *Qazw*: Linguistically refers to "pursuit" It is used in Islamic terminology to refer to pursuing the enemy in order to fight him.
[32] **Trans. Note:** [in addition to the *madhab* of the author which is Shafi'i]

it is still a duty on the rest to help. Al Mawardi states that because it is a Jihad of defense so it remains a duty on every Muslim capable of fighting in that territory.

If the nonbelievers descend on an unpopulated Muslim land that is far away from populated areas there are two opinions in that, and Al Gazali narrates both;

> The first is that of the Imam al Haramain. He states that it does not become mandatory on Muslims to fight and put their lives in danger to protect such a secluded, unpopulated land.
>
> The other opinion, which is the position of the *madhab*, is that it is mandatory for Muslims to fight for that land.

Imam Nawawi says the opinion of the Imam (of al Haramain, al Juwaini) is unacceptable. How can we -the Muslims-allow the non-Muslims to take away part of the *Dar al Islam* with our ability to protect it?

Al Qurtubi says: *If the enemy just comes close to Muslim territory, even without entering it, it becomes mandatory on Muslims to go and meet the enemy in order for the religion of Islam to prevail and gain the upper hand and to humiliate the enemy.*

Al Baghawi states that *it is mandatory on the Muslims who are closest to the invaded land, and is a collective duty on the Muslims who are far away.*

The Punishment Of Those Who Don't Participate In Jihad:

Allah says:

Say [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased, are more beloved to you than Allah and His Messenger and jihad in His cause then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people"[33]

In this ayah is a sufficient warning for anyone who leaves jihad with their selves and their wealth

Allah says:

[33] (Tawbah 24)

“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent”[34]

“Those who remained behind rejoiced at their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, “Do not go forth in the heat.” Say, “The fire of Hell is more intense in heat”-if they would but understand

So let them laugh a little and [then] weep much as recompense for what they used to earn.”[35]

10. Ibn Umar narrates: I heard the Messenger of Allah saying, ***“If you trade in each, and follow the tails of cows, and became content with being farmers, and ignored jihad, Allah will impose on you a humiliation that would not be taken away until you go back to your religion.”***[36]

    The meaning of the *hadith* is that if people ignore jihad because of their involvement in agriculture and similar affairs, Allah will unleash upon them their enemies which would bring them humiliation which cannot be eliminated unless they go back to what is a duty upon them to start with and that is jihad against the non-believers, and being harsh and rough on them, and establishing religion to give Islam and its followers victory and to raise the word of Allah high and to humiliate disbelief and its followers. This *hadith* shows that leaving jihad is leaving Islam because the Messenger of Allah said: ***“until you go back to your religion”***

11. Abu Bakr states that, ***“If any people stop jihad Allah will cover them all with punishment”*** al Tabarani, (agreeable chain)

12. Ibn Asakir narrates that when Abu Bakr became the *Khalifah* he

[34] (Tawbah 38-39)
[35] (Tawba 81-82)
[36] (Abu Dawud – Authentic)

stood on the pulpit and among what he said was, " *If people do not practice jihad Allah will inflict them with poverty*"

One might say that 'I see some people not practicing jihad nevertheless they are wealthy'. The answer is that wealth is not the amount of money you have, but wealth is a feeling of contentment and satisfaction that exists in the heart. When people stop practicing jihad they miss out on the booty of war. When they do that and instead turn their attention and effort to making wealth from various other means, they get involved in a lot of prohibited methods of making money. You then rarely find anyone among them whose wealth is all pure *halal*. They became greedy over miser things of this world. That made them humiliated and they became slaves to money.

But the *mujahid* is free of greed and is depending on Allah for his provisions. Allah provides for him from the booty. He wins it by his sword and it is pure *halal*.

13. Abu Hurairah narrates that the Messenger of Allah said: "Whoever dies and has not fought or had the intention of fighting dies on a branch of hypocrisy"[37]
14. Abu Umamah narrates that the Messenger of Allah said: "Whoever has not fought or prepared a fighter or taken care of a fighter in his absence, Allah will strike him with a disaster" Abu Dawud (Agreeable)

An Advice To The Ones Who Stay Behind[38]

Know! Oh abstainer from that which has been obligated of jihaad!

Deviator from the ways of success and correctness, that you have been exposed to expulsion and relegation. By Allah! Prevented from happiness by obtaining the objective. add

What that I knew! The reason for your abstinence from fighting and plunging yourself into the battles of the brave. Your miserliness in the path of Allah with your soul and wealth. All this is due to distant hopes, fear of

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[37] Muslim

[38] **Note:** this sub-title is a *full* translation from volume 1, page 113-132, of the original *Arabic* book –inserted by the editor.

an on-slaughting life span and hatred of leaving a beloved from family, wealth, son, servant, or relative. A blood brother of yours, a compassionate relative, a generous supporter, a cherished friend, working extra pious deeds, love of a beautiful wife, a preventative high rank, a lofty position, a raised palace, a long shade, magnificent garments or wholesome food. There is not beside these that hinder you from jihaad and none beside these distant you from the Lord of the worshipers.

By Allah! What is this from you? Oh brother! Did you not hear the words of the Most High?

“Oh you who believe what is the matter with you that when you are asked to march forward in the cause of Allah you cling heavily to the earth are you pleased with the life of this world rather than the hereafter but little is the enjoyment of the life of this world as compared with the hereafter”[39]

Hearken! To that which I dictate to you of decisive evidences and listen that which I present to you of glaring proofs, so that you may learn, nothing hinders from jihaad, not even the two Holy Mosques[40] and there is no reason for your delay except the lower self and the devil.

- **“But I fear death!”**

As for your appease to distant hopes, fear of an on-slaughting life span, vigilance of death which must occur and fear of the path which must be traversed, by Allah! Verily! Bravery does not shorten the life of the brave just as refrainment does not lengthen the life of those who lag behind:

“And every nation has its appointed term when there term is reached neither an hour can they delay nor an hour can they advance.”[41]

“And Allah grants respite to none when his appointed time comes and Allah is all aware of what you do.”[42]

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[39] (At-Tauba:38)

[40] Sheikhul-Islam, Ibn-Taymia has quoted from the consensus of the scholars: The residing of a man in the land of ribaat as a muraabit (one who makes ribaat) is better than his residing in Makkah, Medinah or Baitul-Maqdis. See Majmu’a Al Fataawa: 28/5 by Ibn-Taymia.

[41] (Al A’raaf:34)

[42] (Al-Munaafiqoon:11)

Verily! In death there is swooning Oh tribulated one! Verily! The terror of the dying is great but you do not sense and verily! In the grave there is a punishment none is saved from it except the righteous. Verily! In it there is the Questioning of the two tribulating angels:

"Allah will keep firm those who believe with the word that stands firm in this world and the hereafter and Allah will cause to go astray those who are wrong doers"[43]

Then after this immense danger either blessed and to the everlasting pleasure or accursed and hence to the punishment of the fire. The martyr is safe from all this, he fears not a thing from these destructors and the prophet of Allah (صلى الله عليه وسلم) has stated: ***"The martyr feels not the pain of killing except like a pinch"***[44]

So do not hinder Oh brother! From seizing this opportunity, and you would be protected in the grave from punishment and you would be victorious in the reckoning of Allah. Attaining an excellent return, you would be saved from the tribulation of the Questioning and that which is after it of intense fear, for the martyrs are alive with their Lord provided for, no fear upon them nor do they sadden. Happy for what Allah has bestowed upon them from his favours and they rejoice, their souls in the bodies of green birds flying freely in the highest parts of paradise. What a difference between this noble death and a painful death!

- **"But my relatives and wealth!"**

If you say: "my relatives, wealth, children and family hamper me from *jihaad*", for Allah has stated words that are clear not concealed:

"and it is not your wealth nor your children that bring you nearer to us..."[45]

and the Most High says:

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[43] (Ibraaheem:27)

[44] Narrated by; At-Tirmithi who states it is *hassan ghareeb saheeh*, An-Nisaa'i, Ibn-Maaja, Imam Ahmad, Ad-Daarimi, Ibn-Hibaan, Abu Na'eem in Al-Hilya, Al-Baihaqi and Al-Bagawy in Sharh As-Sunnah, all with slightly different wording.

[45] (Saba:37)

“Beautified for men is the love of things they covet; women children much of gold silver branded beautiful horse, cattle and well tilled land. This is the pleasure of the present worlds life, but Allah has the excellent return”[46]

and the Most High says:

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children, as the likeness of vegetation after rain , thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow then it becomes straw. But in the hereafter a severe torment and forgiveness from Allah and good pleasure whereas the life of this world is only a deceiving enjoyment”[47]

There are many verses similar to this and the proofs are clear and gleaming. In a *hadeeth*; ***“If the present world were to be worth the wing of a mosquito in the reckoning of Allah he would not give a disbeliever a drink of water from it”***[48] and the prophet (صلى الله عليه وسلم) has said ***“The space of a whip of any one of you in paradise is better than the present world and that which is in it, a morning march in the cause of Allah or an evening march is better than the present world and that which is in it and the veil of a woman from the people of paradise is better than the present world and that which is in it”***[49].

So how do you let hinder you from this vast kingdom a family? Who after a while will be amongst the dead, tear them apart the hands of the dispersers and split them the decent of diseases. With that which emanates from them of annoyance, enmity, bad manners and malevolence for that which you averted from their share to loss. Their desertion of you when wealth is scarce and their transformation to love of you when situations change.

Greater than this is their abandonment of you on the Day of Consequences, holding you to account for the smallest of things at the moment of the Grand Questioning so much so that each one of them would wish that he be saved and you carry that which is upon him of sins and burdens.

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[46] (Al-Imraan:14)
[47] (Al-Hadeed:20)
[48] Narrated by ; At-Tirmithi who states that it is saheeh ghareeb, Al-Haakim; saheeh chain of reporters, Abdullah Ibn Al-Mubaarak, Al-Baihaqi in Shu’ab Al-Eeman.
[49] Narrated by Al-Bukhari.

How do you let hamper you that which is in the fair of departure and decline? Fleeing from you when friendship is lost and when relatives disperse. Abandoning you every friend who use to frequent your company, then on the Day of Judgement you will be asked about him, where did you meet? And what did you do?

Oh you who will be questioned! On a day that children will become grey haired, fears intensified, crushing crowds plentiful, disputes heated, every suckling mother shall neglect her suckling infant and every pregnant mother shall miscarry[50] from the fear of that day. The guilty shall be known by their marks and they shall be grabbed by their forelocks and their feet[51].

On that Day the rich shall be held to account for the spot on a date and the skin of a date pip, the significant and the wretched, the incomplete and complete and the poor shall precede the wealthy to paradise by five hundred years[52]. They shall feast, drink and enjoy in the abode of peace, whilst you Oh rich one! Shall be held from them because of your wealth and you will fear that you be ordered to be taken to Maalik[53].

Then do you sadden upon the departure of that[54] which if scarce increases your worries and concerns, if plentiful makes you rich and causes you to transgress, if you die you leave it behind you, of the things which you return. In front of you the standing and accounting for it, what can make you perceive? Give it that the whole world in its entirety is yours, is not to an end its eventuality? Your departure from it is a must, even if you cling to its deceptive glory.

- **"But my precious son!"**

If you remember your precious son and you sympathise for him the sympathy of a compassionate father, for Allah the Most High has said:

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[50] In reference to Surat Al-Hajj:2

[51] In reference to Surat Ar-Rahmaan:41

[52] In reference to a hadeeth narrated by At-Tirmithi from Abu Hurrayra who said : The prophet (S.A.W) said : "The poor ones of the Muslims will enter paradise before the wealthy by half a day, and that is five hundred years." ; hadeeth hassan saheeh. Also narrated by ; Ibn Maaja and Imam Ahmad.

[53] Maalik : the custodian angel of the hell fire.

[54] Referring to wealth.

"Your wealth and your children are only a trial whereas Allah with him is a great reward"[55]

By Allah! He is more merciful to the child than his father, mother, brother and uncle and how not! when he had nurtured him before them with the breast of his mercy in the darkness of the interior organs. The child's heart is in the hand of his gentleness and mercy in the womb of his mother and the loins of his father. So where was your compassion and sympathy for him when he was such? And after you where will be your closeness to him? How do you let hamper you from the abode of pleasure and neighbouring the noble Lord? A child who if small, you are with him concerned, or large for you are with him grieved, healthy for you fear for him, sick and your heart due to its weakness restless. If you manner him he angers and bolts or advise him, he sulks and bears grudge. With that which you expect from him of disobedience as of from many children.

If you give precedence to your cowardliness, if you pass by your miserliness, if you abstain from your preferences, then the trial will be greater. You hold it to be a blessing, but the tribulation will prevail and you see it as a favour. You wish for him contentment at the sake of your worry, his happiness for your sadness, his profit at your loss and increase in his dirham and dinar at decrease in your scale You burden for his sake that which you can not and you enter because of him into every tight situation. Cast him! Oh you! from your concern to he who created you and created him, trust his sustenance after you, upon the one who sustains you and sustains him. You have surrendered to Allah control of the affairs of the dominion and the realm and you do not surrender to him control of the affairs of your child after you die, and do you have even a slight control over such?

"...and to Allah belongs the domain and the earth and that is between them and to him is the return"[56]

By Allah! You do not posses the ability to benefit or harm him or yourself. Nor the ability of causing death, life or resurrection, you can not increase his life span by even slight nor his sustenance by the spot on a date. Death could ravage you suddenly then you would be reduced to powder in your grave, cast down and because of your deeds held prisoner, your dear child after you an orphan. Your wealth divided, you are inherited by an enemy or one of mercy, your family disperses in departure and residence and you

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[55] (At-Taghaabun:15)

[56] (Al-Ma'idah:18)

say: *"Oh that I would have been amongst the martyrs! I would have won an immense reward."* and it is said to you: *Impossible! Impossible! Passed that which has passed.* Regrets will be intensified and you will be alone with that which you have sent forth of good deeds and bad. Verily! Listen to the words of Allah the Mighty, the Forgiving warning you about that which you are in of deception:

"Oh mankind be afraid of your lord and fear a day when no father can avail ought for his son nor a son avail ought for his father, verily the promise of Allah is true , let not then this present life deceive you, nor let the chief deceiver deceive you about Allah"[57]

If your child is from amongst the blessed, then you shall be joined with him in paradise and if he is of the accursed, then he shall be so from now. The people of paradise do not join with the people of the fire, nor the pious with the wicked, it maybe that Allah grants you martyrdom and you intercede for him. Your absence from him would be an endeavour to save him, so seek that which will save you from the punishment and exert yourself in it for tomorrow:

"That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that day will have enough to make him careless of others."[58]

Verily! This is an immense declaration:

"...and Allah guides whom he wills to a straight path" [59]

- **"But my dear ones!"**

If you say: *"It is difficult for me to part from a brother, relative, friend or dear one"*, for you it is as if the Resurrection has already been established upon the entire of creation:

"Friends on that day will be foes one to another except the pious."[60]

For if the friendship was for Allah's sake, then you shall be joined in the highest ranks, in luxury forever and if the friendship was for other than Allah, then from now: Departure! Departure! Before comrade be joined

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[57] (Luqmaan:33)
[58] (Abasa:34-37)
[59] (Al-Baqarah:213)
[60] (Az-Zukhruf:67)

with comrade, because a person in the hereafter is with his dear one, for his participating with the other in achieving his desire. If he is of the God fearing, his brother will benefit him and if he is of the accursed he will damage him.

With that which you expect from relatives and friends in this abode of harshness, aversion, little loyalty, much annoyance, lack of fairness, their transformation in your presence and their blame of you. Their injustice to you, their abandonment of you during loss of possessions and that which their hearts conceal of defects and diseases. If you fall into hardship they leave you to yourself, or if you make a mistake they free themselves from you, brothers of prosperity and enemies of hardship. Their friendship necessitates affluence, their companionship is fraught with pains, if your wealth is little you are cuffed and if your situation changes he is your brother! Your brother! If you are in doubt about part of this declaration, then it shall become apparent to you with certainty during the Grand test. If you triumph your hand from them with a brother from the best of brothers and remote is that, or a friend from loyal friends, then what will make you perceive that the two of you tomorrow as says the One truest in speech:

"And we shall remove from their breasts any sense of injury, brothers facing each other on thrones"[61]

So do not hamper yourself from jihad, Oh you! With a beloved one or relative, it may be that you are split apart before death and so an immense reward passes you by. Your cherished friend separated from you and you are deprived of that which you wish of rank in paradise, you regret but your regret will avail you naught for that which has passed.

In a hadeeth: Jibreel may peace be upon him said to the prophet (صلى الله عليه وسلم): ***"Oh Muhammad! Verily Allah says to you; live as you will for verily you will die, love who you will for verily you will depart from him and do what you will for verily you will be rewarded for it."***[62]. See what immense meaning these words have gathered, from the remembrance of death, departure of beloved and reward for deeds, is there a warning after this warning ?!

"...Verily in this is a lesson for those who understand"[63]

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[61] (Al-Hijr:47)
[62] Narrated by Al-Baihaqi in Shu'ab Al-Eeman.
[63] (Al-Imraan:13)

- **"But my status and lineage!"**

If you say: *"My lineage and high position hamper me and my honour is a preventative barrier."*, for what that I knew! How many have died and left your lineage? Beloved to them before it reached you and how many faded his authority from his envious obsession with it before it shadowed you. It shall be made clear to you as it was made clear to them, in that it is as if you are already a has-been, for if you bereave at it's loss and your heart is immersed in envy, full of sadness, it will not perpetuate that which you posses of lineage and high status. You will not succeed with that which you are in search of, for it is not of the ways of salvation. Verily! For the last to leave the fire and enter with those who have entered, there is a kingship far greater than that of the kings of this world, and ten fold[64].

For then what is your opinion of he who will be with the first forerunners, the prophets, the truthful, the martyrs and the righteous. It is not hidden from you that which high status entails of fatigue and tire, bad end and evil return, that which you earn due to it of many enemies and enviers and that which their inner selves gather upon of rancour and malevolence. Their abuse of you when it fades from you, your regret and sadness upon that which has passed due to your concern and attention to it, the departure of most of your servants and the turning away from you of he who it used to gladden the kissing of your feet.

At-Tirmithi and Ibn Hibaan report a hadeeth: ***"The lowest of the people of paradise, for him there is eighty thousand servants, seventy two wives, a dome is constructed for him of pearls, aquamarine and gems the size of which is the distance between Al-Jaabiyah[65] and San'aa[66]"[67]***.

Listen to the words of the Great, the Forgiver:

"...and the angels shall enter upon them from every gate, peace be upon you for that you persevered in patience, excellent indeed is the final home,"[68]

By Allah! This is what eyes are to be soothed with and so:

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[64] In reference to a hadeeth narrated by Muslim in the book of eeman, chapter ; "The lowest of the people of paradise in station"

[65] A village in Damascus.

[66] Capital city of Yemen.

[67] Narrated by At-Tirmithi: ghareeb.

[68] (Ar-Rad:23-24)

“For the like of this let the workers work”[69]

- **“But my beautiful abode!”**

If you say: *“It is difficult for me to leave my palace, it’s shade, it’s raised construction, high place, my servants, couches and luxuries”*. What that I knew! Is it not merely a house made from stone, mud, clay, metal, wood, palm branches and cane? If it is not swept it accumulates considerable rubbish, if it is not decorated then how dark is it’s darkness, if it’s construction is not renovated then how quick is it’s ruin, even if you renovate it, it’s final result is dilapidation. After a short while it will turn to dust, those resident will depart from it, the cotton merchants will move from it, it’s trace effaced, knowledge of it’s existence wiped out, it’s vestige erased and it’s name forgotten. It has been narrated: when Allah the Mighty and Majestic descended Adam (A.S) to the earth he said: **“Build for destruction and multiply for annihilation.”**[70].

Exchange Oh deceived one! Your palace and it’s quick rate of deterioration, for an eternal abode, whose palaces are high, it’s light radiant, it’s rivers flowing, it’s fruit laden branches stoop low and it’s delights successive. If you ask about it’s construction, for it is of silver bricks and gold bricks, no fatigue therein by far and no tire, if you ask about it’s soil, for it is of sweet smelling musk[71], if you ask about it’s gravel, for it is of pearls and jewels. If you ask about its rivers, for there are rivers of milk, rivers of honey and *Al Kawthar*[72]. If you ask about it’s palaces, for there is a palace of hollowed pearl, it’s height seventy miles into the air, or from green aquamarine, glistening splendidly, or from red ruby, raised it’s construction. For the believer in every corner of its corner’s, a family and servants, they do not see each other due to its vastness. If you ask about it’s couches, for they are lined with silk brocade, for what then is your opinion of their exterior?! They are raised amongst those who are also upon couches for forty years and there is no sleep upon them or slumber, on the contrary, they recline upon them facing each other:

“And some of them draw near to others questioning”[73]

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[69] (As-Saafaat:61)
[70] Narrated by; Al-Baihaqi, Ahmad, An-Nasaa’i and Ibn Hibaan.
[71] In reference to a long hadeeth narrated by At-Tirmithi.
[72] A river in paradise.
[73] (At-Tur:25)

- **"But my nice food!"**

If you ask about its food, for its substance is created, perpetual, it's fruit not limited by seasons and their supply will not be cut off for the length of that station. On the contrary there will be ripen fruits:

"And fruit that they may choose, And the flesh of fowls that they desire"[74]

They shall be given to drink:

"...pure sealed wine, the last thereof will be the smell of musk, and for this let those strive who want to strive"[75]

Its dwellers shall not defecate, urinate, spit or produce mucus. Their food shall perspire from their skins with an odour of musk, colour of pearls and then the stomach shall be reduced as it was[76]. If you ask about its servant's for they are eternal youths:

"...if you see them, you would think them scattered pearls. And when you look there you will see a delight and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their lord shall give them a pure drink. Verily this is a reward for you and your endeavour has been accepted"[77]

In summary, all that I have mentioned to you, is what has come of news, except for that in paradise there is what no eye has seen, nor ear heard nor occurred to the heart of man[78]. If you ask about the length of stay in this great luxury, for they shall be therein forever, immortal, alive and they shall not die. They shall be youths, never ageing, healthy, never becoming sick, rejoicing, never saddening, content, never becoming angry and from the fear of an end or expulsion they shall be forever safe[79]. In a safe station:

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[74] (Al-Waaqia:20-21)
[75] (Al-Mutaffifeen:25-26)
[76] In reference to a *hadeeth* narrated by Al-Bukhari and Muslim.
[77] (Al-Insaan:19-22)
[78] In reference to a *hadeeth* narrated by Al-Bukhari and Muslim.
[79] In reference to a hadeeth Narrated by Muslim.

“Their way of request therein will be: Glory! to you Oh Allah, and: peace, will be their greeting therein. And the close of their request will be: All the praises and thanks be to Allah, the lord of the worlds”[80]

So with your intelligence compare this immense, momentous kingdom and your present abode, that of a short span, small share and see that if you depart from it with martyrdom to what you will arrive. Verily! The abode that you are in is deceiving:

“...and none can inform you like him who is the all the knower”[81]

- **“But I would like to improve my deeds first!”**

If you say: *“I like to delay in order to improve my deeds”*, for this is also a product of deception and distant hoping. By Allah! Delay of a destined life span has never been achieved:

“Oh Mankind! Verily the promise of Allah is true, so do not let this present life deceive you, and do not let the chief deceiver deceive you about Allah. Surely Satan is an enemy to you, so treat him as an enemy, he only invites his followers, that they may become the dwellers of the blazing fire”[82]

By Allah! This is nothing but a snare of *Iblees* the accursed, it is not from the intentions of the friends of Allah, or the righteous, are not the companions of the prophet (صلى الله عليه وسلم) and the best of those who followed them more deserving than you of this intention if you are indeed of the truthful? If they resided to delaying the life span, they would not have developed a great fear of Allah, and they would not have fought the idolaters and disbelievers, nor attack countries and lands, do you not hearken with your ears? Oh tribulated one! To the words of the Most High:

“March forth whether you are light or heavy and make jihaad with wealth and your lives in the cause of Allah. This is better for you, if you but knew”[83]

Do you not take heed? If you are indeed of the intelligent and understanding and ponder upon the words of the Most High:

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[80] (Yunus: 10)
[81] (Faatir:14)
[82] (Faatir:5-6)
[83] (At-Tauba:41)

"...and Allah has preferred the mujahideen above those who sit by a huge reward"[84]

In a hadeeth: ***"Verily the standing of a man in the battle line for the cause of Allah is better than seventy years of worship amongst his family"***[85]. Oh deceived one! Verily the sleep of a *mujaahid* is better than the night prayer and the fast of one who remains behind, there shall concerning this follow extra explanation[86] and with Allah lies the assistance.

Suppose that you are truthful in what you claim, do not your deeds waver between being rejected and accepted? Is there not ahead of you that which terrifies and daunts? Is not your advance to the fearful day of the Gathering? By Allah! You do not know whether your deeds will save you, if you work, or destroy you!

"...and He knows what you conceal and what you reveal"[87]

"And whether you die or are killed, verily unto Allah you shall be gathered"[88]

- **"But my beautiful wife!"**

If you say: *"it does not appease my soul, departing from my beautiful wife, my delight when she is close and my happiness from her love"*. Give it that your wife is the most attractive of women, and the most beautiful of the people of her time, is not her beginning a despised drop? Her last a foul corpse? And between these two she is a virgin. Her menses prevent you from her for half her life, her disobedience to you is more than her obedience, if she does not wear *kohl* she becomes bleary eyed, if she does not adorn herself her roughness becomes apparent and if she does not comb her hair it becomes dishevelled. If she does not oil herself her radiance is extinguished, if she does not wear perfume musty is her smell, if she does not wash odorous is her odour, full of faults and quick to bore. If she

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[84] (An-Nisaa:95)
[85] Narrated by; At-Tirmithi; hadeeth hassan and saheeh chain, verified by Al-Baihaqi, Al-Haakim states : hadeeth saheeh upon Muslim's condition, and At-Thahabi agrees with him.
[86] In reference to that narrated by; Ibn Abi Shaybah in "Mussanaf" and Ibn Al-Mubaarak.
[87] (An-Naml:25)
[88] (Al-Imraan:158)

advances in age she disheartens, if she grows old she becomes senile, you do your best and strive for her and she denies this if she becomes angry. As the prophet (صلى الله عليه وسلم) has said: ***"If you were to do good to one of them for a lifetime then she were to notice something bad in you, she would say: I have never seen any good from you"***[89].

You desire from her the foulest part of her, you fear her desertion, you fear her harshness, your love for her carries you to exhaustion and fatigue, intense misery and distress. She exposes you to the sources of destruction and you are pleased to fulfill the slightest of her whims at your destruction or that close to it. She loves you because of her needs from you, if they pass by she deserts you, she abandons you and seeks for other than you. She becomes bored with you and she makes her enmity apparent, as she says with the tongue of her condition even if she does not express it in words: *"Maintain me and spend, or separate from me and divorce me!"*. In summary it is impossible to enjoy her except with a twist, your relationship with her will not last except with pressure and hardship.

By Allah! What a wonder! How do you let love of her hamper you from reunion with one created from light? Raised in the shade of palaces with youths and maidens, in the abode of luxuries and happiness, by Allah! the blood of a martyr does not dry but that he has met her. His eyes delight in witnessing her glow, wide eyed, beautiful, exquisite, virgin, as if she were a ruby, no man or jinn has had sexual intercourse with her before you, her speech soft, her figure correct, her hair uniform in colour, her virility immense, her eyelids flitter. Her beauty is dazzling and radiant, her coquetishness evident, her glance darkened with *kohl*, beautiful her elegance, sweet her speech, marvellous her creation, splendid her manners, glowingly adorned, most gorgeous of things lawful, full of love, free of boredom, her glance created only for looking at you, so she does not look at any except you. She loves for you everything that your desires desire, if a nail of hers was to become apparent the light of the full moon would be completely extinguished and if her bracelet was to become apparent during the night, there would remain no darkness in the creation. Were that her wrist would to become apparent the whole of mankind would become enthralled and were that she would look between the earth and the sky, it would fill between the two a fragrance. Were that she would spit into the sea, it would turn to freshwater, every time you glance towards her she is enhanced in your eye in splendour and every time you sit with her, her beauty is increased with beauty. Is it befitting of a person of intelligence

[89] Narrated by Al-Bukhari

that he hears of her and then sits back from reunion with her??? How? And for him in paradise are wide-eyed maidens like her and more like her!

Know that separation from your wife eventually is a must, it is as if it has already happened and in paradise you shall be joined together if Allah wills. What best of joining places! And what is between you and her reaching there if she is of the righteous, except a time during which you must separate from her and that is death. You will find her in the hereafter more beautiful than the wide-eyed maidens by a factor that none knows except the Lord of the worlds. That which you despised in her gone, that which was evil in her vanished, her manners perfected, her creation beautified, more attractive, broad eyed, a beautiful radiant woman, virgin, cleaned from menses and bleeding, removed from her all types of impurities and her crookedness straightened. Her jubilation increased, her glow expanded, her virility enlarged and she is superior to the wide-eyed maidens like their superiority over her in this present abode. So turn away from her today for Allah's cause, he will exchange her for you and if she is of the people of paradise then you must have her.

The stark reality of this world

So do not become distracted Oh you! From the eternal abode, by deception with something from the chattels of this present world, for by Allah! It is not an abode of residence, neither a place of meeting nor perfection. An abode that if it makes you laugh today it makes you weep tomorrow, if it makes you happy then succeeds it's happiness ruin, if you gather therein all the luxuries, then Allah's wrath is quick to descend upon you. If it enriches you, it impoverishes you, if it unites it separates, if it rejoins it disperses, if it diminishes it congests, if it enriches it overburdens, if it increases it eradicates, if it constructs, it destroys, if it produces it flees, if it elevates it topples and if it becomes peaceful it oppresses. If it's graces prevail, it causes grief with it's evil results, if it revitalises with it's reunion then weaning follows it, it's closeness is far, it's beloved one dejected, it's drink a mirage and it's sweetness punishment. The abode of worries, sadness, distress, anxiety, transition, separation, wretchedness, schism, disease, fatigue, hardship and tire. It's plenty is little, it's noble one abased, it's rich one poor, it's venerable one menial, plenty of defects, full of regrets, scarce of serenity, devoid of fulfillment, no trust in it's pacts and never fulfilling it's promises.

The one who loves it is wretched, the one who desires it is mad and the one who trusts in it is shamed. It has covered its defects, hidden its disasters, it

is treacherous with its falsehood, deceiving with its bribes, it has set its meshes and placed its nets. It has made permissible its falsehoods and unsheathed its sword. It has made permanent its traits, concealed its ugliness and it calls; *"Embrace me! Embrace me! Oh men!"*. For he who seeks reunion with it falls into its plot, it manifests upon him its evil condition, it intensifies its punishment and he falls into it's captivity because of his ignorance of it's evil. He is afflicted by it's plotting, so much so that he does not perceive it's affair, until he bites his hands in regret, he cries blood after tears, it forsakes him to what he desired until he meets an evil return. He struggles to flee but escape is impossible.

So awaken yourself! Oh you! Before destruction, free yourself from its captivity before it becomes difficult to escape. Prepare to proceed to success and happiness, maybe Allah will grant you martyrdom from his grace, so do not let hamper you from this reward, a reason from these reasons. For the one of sound assurance is he who exhibits strong resolution and the one of rational opinion is he who has a share in jihaad. He who clings to laziness and is deceived by hopes, his feet shall slip, he will regret where it will not avail him ought regret, he will gnash his teeth about that which has slipped and passed when he witnesses the martyrs in the highest most chambers of paradise:

"...and Allah says the truth and he guides the way"[90]

"...Allah is sufficient for us and the best disposer of our affairs"[91]

15. Abu Hurairah narrates: The Messenger of Allah said ***"The Shaheed feels the pain of death just like one of you would feel the sting of an insect"***[92]

16. The Messenger of Allah said: ***"A trip in the early or late hours of the day in the path of Allah is better than the world and everything in it, and the area under a whip or under your foot in Paradise is better than the world and everything in it, and if a woman of Paradise reveals herself to the people of this world she would fill the distance between them with light, and her scent, and the scarf on her head is***

[90] (Al-Ahzaab:4)
[91] (Al-Imraan:173)
[92] Al Tirmithi – Al Nasa'i – ibn Majah – Ahmad (al Albani: Hassan)

***better than the world and everything in it*”**[93]

[93] (Bukhari)

CHAPTER 2: THE VIRTUES OF JIHAD AND MUJAHIDEEN

The Virtues Of Jihad:

Allah says:

"Not equal are those believers remaining [at home] – other than the disabled – and the *Mujahideen* in the cause of Allah with their wealth and their lives. Allah has preferred the *Mujahideen* through their wealth and their lives over those who remain [behind], by degrees. And to all, Allah has promised the best [reward]. But Allah has preferred the *mujahideen* over those who remain [behind] with a great reward. Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful."[94]

Allah says:

"So let those fight in the cause of Allah who sells the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward."[95]

"The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. Abiding therein forever. Indeed, Allah has with Him a great reward."[96]

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the *Quran*. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment."[97]

"O you who have believed, if you support Allah, He will support you

[94] (Al Nisa 95-96)
[95] (Al Nisa 74)
[96] (Al Tawba 20-22)
[97] (Al Tawba 111)

and plant firmly your feet."[98]

"The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful."[99]

"O you who have believed shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should but know. He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers."[100]

Jihad Is The Best Deed After *Salah* And Being Dutiful Towards One's Parents:

The Messenger of Allah was asked what is the most beloved act of worship in the eyes of Allah? He said, ***"Praying on time,"*** I said, ***"Then what?"*** He said, ***"Being dutiful towards your parents,"*** I said and ***"then what?"*** He said, ***"jihad in the path of Allah"***[101]

"Ibn Umar used to consider jihad to be the best of all deed after *Salah*"[102]

Jihad Is The Greatest Deed After Believing In Allah:

17. The Messenger of Allah was asked, ***"What is the best of all acts of worship?"*** He said, ***"Believing in Allah"*** He was asked, ***"And then what?"*** He responded, ***"Jihad in the path of Allah"*** Then he was asked ***"And then what?"*** He said, ***"An accepted Hajj"***[103]
18. Ma'iz narrates, the Messenger of Allah was asked, ***"What is the best deed?"*** He said, ***"Believing in Allah, and then jihad, and then Hajj***

[98] (Muhammad 7)
[99] (Al Hujrat 15)
[100] (Al Saff 10-13)
[101] (Bukhari)
[102] (al Bayhaqi)
[103] (Bukhari and Muslim)

which would be better than every other deed like the distance between the sunset and sunrise"[104], [105]

19. Abu Dharr narrates, I asked the Messenger of Allah about the best deeds, he said, **"Believing in Allah and jihad in His path"**[106]

20. Abu Qatadah narrates that ***the Messenger of Allah stood and delivered a reminder to them and said that jihad in the path of Allah and believing in Allah are the greatest deeds. A man then stood up and asked, "O Messenger of Allah, what if I was killed in the path of Allah would my all my sins be forgiven?"*** The Messenger of Allah said: ***"Yes"***[107]

21. Abu Hurairah narrates that the Messenger of Allah said ***"the best of deeds in the eyes of Allah are: belief in Allah with conviction, Qazw with no qulool***[108]***, and an acceptable hajj"***[109]

Jihad Is Greater Than Worshiping In The House Of Allah And Serving It And Serving The Pilgrims:

22. Al Numan bin Bashir narrates: I was sitting next to the pulpit of the Messenger of Allah when a man said, ***"I wouldn't mind if I don't do anything after becoming a Muslim but serving the pilgrims."*** Another said, ***"I wouldn't mind if I don't do anything after becoming a Muslim but praying in the sacred masjid (Makkah)."*** A third said, ***"No, jihad in the path of Allah is better than what you said."*** Omar scolded them and told them to stay quiet and not raise their voices next to the pulpit of the Messenger of Allah. He then said, this is Friday and in a short while he will come to give *khutbah*. When he leaves I will go and ask him about your discussion.

    Allah then revealed: **"Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haraam equal**

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[104] (Ahmad)
[105] **Trans. Note:** [This is an indication that the status of these deeds is not only higher than anything else but it is so with a huge margin.]
[106] (Bukhari and Muslim)
[107] (Muslim)
[108] Qulool is taking from the booty before it is distributed among the soldiers.
[109] (Abu Khuzaymah – Ibn Habbaan)

to one who believes in Allah and the Last Day and makes jihad in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people."[110],[111]

References That Jihad Is The Greatest Deed Of All:

23. Amr bin Absah narrates: *A man said O Messenger of Allah what is Islam?* He said, ***"Islam is submission of your heart, and that the Muslims are safe from your tongue and your hands"*** He said: "*What is the best of Islam?*" The Messenger of Allah said, ***"Iman (Faith)"*** He said *what is faith?* The Messenger of Allah replied, ***"To believe in Allah, His angels, His books, His Messengers, and the resurrection after death"*** He said, "*What is the best of Iman?*" The Messenger of Allah said, ***"Hijrah"*** He said *what is hijrah?* The Messenger of Allah said, ***"To leave sins behind"*** He said, "*What is the best of hijrah?*" The Messenger of Allah said, ***"Jihad"*** He said what is the best of jihad? The Messenger of Allah said, ***"the one whose horse is slain and his blood is spilled"***[112]

   See, may Allah have mercy on you, how the Messenger of Allah made the best of the best of the best of Islam to be jihad, and then he made the best of jihad to be martyrdom.

24. The Messenger of Allah told a man: ***"Become a Muslim,"*** The man said, "*what is Islam?*" He responded to him, and then he asked him about *hijrah* and *jihad*. The man said what is *jihad*? The Messenger of Allah said, ***"you fight in the cause of Allah and you do not fear fighting the enemy and you do not commit qalool"***[113]

25. Ayisha narrates that she told the Messenger of Allah, *"O Messenger of Allah, we see that jihad in the cause of Allah is the greatest deed. Shouldn't we then make jihad?"* The Messenger of Allah responded, ***"For you the best jihad is hajj mabroor"***[114]

26. Abu Hurairah narrates that the Messenger of Allah said, ***"The***

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[110] (Muslim)
[111] **Trans. Note:** [So the verse in explicit terms stated the superiority of jihad]
[112] (Ahmad – al Tabarani – al Bayhaqi)
[113] (Abu Ya'la – al Bayhaqi)
[114] (Bukhari)

jihad of the old, the weak, and the women is hajj and umrah"[115]

27. Al Khateeb mentions in *"The history of Baghdad"* and ibn Asakir in *"The history of Damascus"*, that Muhammad bin Fadhail bin Iyad said: I saw ibn al Mubarak in my dream so I asked him *"What did you find your best deeds to be?"* He said: *"The deed that I preoccupied myself with"* I asked *"Jihad and Ribaat?"* He said: *"Yes"*. I told him *"So what did Allah do to you?"* He said, *"He forgave me"*

28. Al Fadhl bin Ziyad said I heard Abu Abdullah (Imam Ahmad) when *Qazw* was mentioned to him he started to cry and then said: *"There is no act of worship greater than it"*

29. In al Mugni it states that Imam Ahmad said: *"There is nothing comparable in rewards to meeting the enemy. And for one to involve in the actual fighting is the best of deeds (compared to supportive roles.) The ones who are fighting the enemy are the ones defending Islam, so what can be greater than that? People feel save while they feel fear. They have given up their souls for Allah"*

Jihad Is The Most Beloved Deed To Allah:

30. Abdullah bin Salaam said we were a group of the companions of the Messenger of Allah and we said if we just knew what was the most beloved deed to Allah.

    Allah then revealed: **"Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do? Great is hatred in the sight if Allah that you say what you do not do. Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly"** [116]

The *Mujahid* Is The Greatest Of All People:

"Allah has preferred the *mujahideen* over those who remain [behind]

[115] (Al Nasa'i – al Bayhaqi (agreeable))
[116] (al Saff 1-4) (Tirmithi - al Bayhaqi – al Hakim – ibn al Mubarak)

with a great reward Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful."[117]

31. Abu Said al Khudri narrates that the Messenger of Allah was asked, *"Who is the best of people?"* He said, ***"A believer who is making jihad with his life and his wealth in the cause of Allah"***[118]

No One Can Practice Any Act Of Worship Equivalent To Jihad:

32. Abu Hurairah narrates that the *Messenger of Allah was asked about a deed equal in reward to jihad.* He replied, ***"You cant do it"*** They asked again and then a third time, and every time the Messenger of Allah says, ***"You cant do it"*** Then he said, ***"The equivalent of the mujahid is the one who fasts and prays continuously without resting until the mujahid comes back!"***[119]

33. *A man came to the Messenger of Allah and asked him about something to do equivalent to jihad.* The Messenger of Allah said, ***"I don't find any"*** Then he said, ***"When the mujahid leaves, can you enter into your masjid and pray and fast with no break?"*** The man said, *"And who could do that!"*[120]

34. Abu Hurairah says: ***The horse of the mujahid would be running in a pastureland and the mujahid would be given rewards for that!***[121]

If the ones with high aspirations, those who had their rewards multiplied because of their companionship of the Messenger of Allah; if they cannot find anything equivalent to jihad, then how can we be at ease with lower deeds. How can we settle for other deeds when even then we might have them mixed with insincerity and shortcomings?

O Allah wake us up from this sleep and grant us jihad in your cause before it's too late! You are our hope for any good and there is no strength with anyone but you.

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[117] (Al Nisa 95-96)
[118] (Bukhari – Muslim)
[119] (Muslim)
[120] (Bukhari)
[121] (Bukhari)

References That The Sleep Of The *Mujahid* Is Better Than The Praying Of The Night And Fasting Of The Day Of Others:

35. Safwan bin Saleem said Abu Hurairah asked, *"Can anyone of you pray continuously without rest and fast continuously without a break?"* They said, *"O Abu Hurairah, who could do that!"* He said, *"I swear in the name of whom my soul is in his hands: The sleep of the mujahid is better than that!"* [122]

If this is the status of their sleep, then what about their prayers. This is what the competitors should compete for and this is what others should cry for missing.

Allah Reserved One Hundred Levels In Paradise For The *Mujahideen*, Between Each Level And The Other Is The Distance Between The Heavens And Earth:

"Allah has preferred the mujahideen over those who remain [behind] with a great reward Degrees from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful." [123]

36. Abu Hurairah narrates: The Messenger of Allah said, ***"There are a hundred levels in Paradise specially prepared by Allah for the mujahideen in His cause. Between each level and the next is the difference between the heaven and earth. So when you ask Allah, ask Him to grant you al Firdaws. It is in the middle of Paradise and the highest part of it. From it the rivers of Paradise spring, and above it is the throne of Allah"***[124]

***The Rahbanyyah* (Monasticism) And *Siyahah*[125] Of This Nation Is Jihad:**

"[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers, those who bow and prostrate, those who enjoin

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[122] (Ibn al Mubarak)

[123] (Al Nisa 95-96)

[124] (Bukhari)

[125] *Siyahah* is traveling throughout the earth. In the earlier nations some people would travel the earth for the sake of worshiping their Lord. Others would remain stationed at monasteries and that is *Rahbanyyah*

what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers" [126]

37. Abu Said al Khudri narrates: A man came to the Messenger of Allah and said, *"Advise me"* He said, ***"Have taqwa of Allah since it is the essence of all good, and make jihad since it is the monastism of this nation, and remember Allah and recite Quran since it is light for you in this world and remembrance for you in the heavens, and preserve your tongue except from good, for you would then defeat Shaytaan*** [127] **"** [128]

Abu Abdullah al Haleemi said:

The meaning of ***"the monastism of this nation is jihad"*** *is that the Christians used to practice monastism by leading a secluded life in a monastery. The maximum sacrifice they would give to Allah is to stay away from the allurements of this world. They would claim that they are staying away from everyone in order not to harm anyone. But there is no harm greater than leaving the evildoers practice their evil. Therefore the real ones who are avoiding evil and harm are the mujahideen who are stamping it out.*

38. Abu Umamah narrates: The Messenger of Allah said, ***"The siyahah of my nation is jihad"*** [129]

Siyahah is the traveling in the earth to flee evil and to contemplate in the creation of Allah. Since *jihad* involves all of that it becomes the *siyahah* because the *mujahid* is fleeing towards the creator.

The Pinnacle Of Islam Is Jihad:

39. Muadh bin Jabal narrates: *We were with the Messenger of Allah returning from Tabook. He told me,* ***"If you want I can tell you the head of the matter, its pillar and its peak,"*** I said yes O Messenger of Allah. He said, ***"The head of the matter is Islam, its pillar is Salah, and its peak is jihad"*** [130]

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[126] (al Tawba 112)
[127] *Shaytaan*: Satan.
[128] (al Tabarani – al Khateeb – Ahmad)
[129] (Abu Dawud – al Hakim – al sunnan al kubra)
[130] (al Hakim – Ahmad – al Tirmithi – ibn Majah)

The *Mujahid* Is Given A Guarantee By Allah:

40. Abu Huraira narrates: The Messenger of Allah said, ***"Allah has guaranteed the mujahid, who leaves from his home with no purpose but to fight in the cause of Allah and believing in Allah's words, Allah has guaranteed for him either to enter him into Paradise or to return him home with reward or booty"***[131]

41. Abu Hurairah narrates: The Messenger of Allah said, ***"There are three whom it is granted that Allah will help them: The mujahid in the path of Allah, the slave who started the process of mukatabah, and the one who wants to marry for chastity"***[132]

Allah Will Never Forsake The *Mujahideen* But Would Help Them And Respond To Their Prayers:

42. Jabir bin Abdullah narrates: *We were sent on an expedition by the Messenger of Allah to raid a caravan owned by Quraish, and he appointed Abu Ubaydah as our leader. The Messenger of Allah found nothing to provide us with except leather bags filled with dates and nothing else. Abu Ubaydah would then hand us one date each.* The narrator was asked: *"What good would a date be?"* He said *we would eat it and then suck on the date seed! In addition to drinking water, that was the only food we would have for the whole day! Then we would gather leafs of trees and soak them in water and eat them. Then we headed for the direction of the coast. We saw what appeared like a sand dune and to our surprise it was whale.* Abu Ubaydah at first said it is dead (therefore it cannot be consumed) He then said: *"But we are the messengers of the Messenger of Allah and we are in the cause of Allah, and this is a necessity so eat from it" We stayed there for a whole month eating from it until we grew fat and we were three hundred in number! We would collect oil from its eyes with buckets and cut from its flesh pieces as large as a bull. Abu Ubaydah had us fit 13 men in its eye socket! He then had one of it's rib bones fixed to the ground like an arck, then he had the tallest camel with us pass from under it without the camel touching the bone! We then picked up dried meat to carry with us to Madina. When we told the Messenger of Allah our story he said,* ***"That was***

[131] (Bukhari and Muslim)
[132] (AbdulRazaq – al Tirmithi – al Hakim)

sustenance Allah send for you. Do you have any of that meat left with you to give me some?" *We send some to him and he ate from it"* [133]

Miscellaneous Rewards Of The *Mujahideen*:

Allah says:

"…that is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing."[134]

43. Abu Bakr bin Abi Musa narrates: I heard my father say that the Messenger of Allah said, ***"The gates of Paradise are lying under the swords"*** A poor man with rags on stood up and said, *"O Abu Musa, did you hear that from the Messenger of Allah?"* May father said *yes*. The man went back to his company and told them: ***"I give you my salaam"*** He then broke his sword sheath and marched towards the enemy striking them with his sword until he was killed"[135]

Ibn Daqeeq al Eid says: The statement that the gates of Paradise are lying under the swords would mean that Paradise is attained through the swords of the *mujahideen* and using the sword is necessary to get Paradise and to open its gates.

44. The Messenger of Allah said: ***"Whoever fights in the cause of Allah the time it takes to milk a camel is granted Paradise"***[136]

45. Abu Hurairah narrated: The Messenger of Allah said: **"The trials and tribulations are on there way. Trials like pieces of a dark night. The safest from them would be a man living on the peaks of mountains, living off his flock of sheep, or a man mounting his**

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[133] (Muslim)
[134] (Al Tawbah 102-121)
[135] (Muslim)
[136] (Ahmad – Abu Dawud – al Tirmithi – ibn Majah – ibn Habbaan)

horse living off his sword” [137], [138]

46. Saburah bin al Fakah narrated: I heard the Messenger of Allah say, ***“Shaytaan has intercepted the son of Adam on his path towards Islam and told him: “Are you going to become Muslim and leave your heritage and the religion of your forefathers?” But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to hijrah and told him: “Will you make hijrah and leave behind your home and land?” He disobeyed him and made hijrah. He than sat for him on his path towards jihad and told him: “Are you going to fight when it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided.” The son of Adam disobeyed him and went on jihad.”*** The Messenger of Allah then said: ***“Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise”***[139]

47. Khalid bin al Waleed said: “*If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, it is less beloved and dear to my heart then to be, in a cold icy night, in an army waiting to meet the enemy the next morning. I advise you to go on jihad*”[140] These were the words of Khalid before his death.

48. He also said: *“I was prevented a lot of reciting of Quran because of my preoccupation with jihad”* [141]

References To Preference Of Jihad Over Hajj:

49. Ibn Umar said: “*One trip on jihad is better than 50 hajjs*”[142] This narration to ibn Umar is authentic

50. Dhirar bin Amr said: “*I have spent a very long time in jihad and my*

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[137] (al Hakim)
[138] [This indicates that in times of great tribulations a man should either be living in seclusion or even better living as a mujahid.]
[139] (Ahmad (Agreeable))
[140] (ibn al Mubarak)
[141] (Ibn Asakir – Abu Ya’la)
[142] (Ibn al Mubarak – ibn Abi Shaybah)

heart was longing to hajj. I made my preparations to go and then went to greet my brothers. I visited Ishaaq bin Abu Farwah to tell him good-bye. He asked me, "*Where are you going?*" I said: "*I am going on hajj,*" He said: "*Has your opinion on jihad changed or what?*" I said: "*No! Its just that I have been here on jihad for a long time and I was longing for hajj and visiting the House of Allah*" He told me:

"*Dhirar! You should not do what you love, but you should do what Allah loves. O Dhirar, don't you know that the Messenger of Allah only made hajj once, but then spend his life fighting in jihad until he met Allah. O Dhirar! If you make hajj then you are rewarded for your hajj or umrah. But if you are posted in jihad or fighting and protecting the backs of Muslims, then if that House is visited by 100,000 pilgrims or whatever number, you would be getting the reward of everyone of their hajjs and the hajj of every believing man or woman until the Day of Judgment! Because whoever protects the believers is like the one who protects them from the time of Adam until the Day of Judgment. You are also rewarded for fighting the nonbelievers from the day Adam was created until the Day of Judgment because whoever fights them today is like the one who fights them from the day Adam was created until the Day of Judgment. You are also rewarded for every letter revealed in the Torah, Gospel and Quran because you are fighting to protect the light of Allah from being extinguished.*

O Dhirar bin Amr! Don't you know that there is no one closer to the status of prophethood than the scholars and mujahideen? I said, "*And how is that?*" He said: "*Because the scholars are the ones who fulfill the role of the Prophets in guiding others to the truth and teaching it to them. While the mujahideen are the ones who fight for what the Prophets have brought and strive to make the word of Allah the highest and the word of the nonbelievers the lowest*" Dhirar said: "*I decided to give up hajj and remain in jihad until I die and meet Allah*"

The Virtues Of Encouraging Jihad:

Allah says:

"So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join

you] that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment"[143]

Allah says:

"O Prophet, urge the believers to battle. If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are people who do not understand"[144]

51. We will end this chapter with the famous story of Umm Ibrahim. This story was mentioned by scholars like Abu Jaafar al Luban. He narrates:

    It is mentioned that one of the righteous women in Basra was Umm Ibrahim al Hashimeeyah. The enemy attacked one of the Muslim towns so people were encouraged to join jihad. Abdul Wahid bin Zayd al Basri delivered a speech encouraging jihad and among the audience was Umm Ibrahim. Among the things Abdul Wahid talked about was *al Hoor* (the women of Paradise). Umm Ibrahim stood up and said to Abdul Wahid: "*You know my son Ibrahim and you know that the nobility of al Basra wish to have him marry one of their daughters and I have not agreed to one of them yet. But I like this girl you described and I would be happy to marry her to my son. Can you please describe her again?*"

    Abdul Wahid then narrated a poem in the description of the *Hoor*. Umm Ibrahim said: "*I want my son to marry this girl and I would pay you 10,000 dinars as her dowry and you take him with you in this army. He might die as a Shaheed and intercede for me on the Day of Judgment.*" Abdul Wahid said: "*If you do so, that is great success for you and your son.*" She then called her son from the audience. He stood up and said: "*Yes my mother!*" She said: "*Are you pleased to marry this girl with the condition of giving your soul to Allah?*" He said: "*Yes! I am very pleased!*" She said: "*O Allah you are my witness that I have married my son to this girl from Paradise with the condition he spends his soul in your sake*" Then she went and brought back with her 10,000 dinars and gave it to Abdul Wahid and said: "*This is her dowry. Take it and use it to provide for the mujahideen*" She then purchased for her son a good horse and she

[143] (al Nisa 84)
[144] (al Anfal 65)

armed him. When the army started its march Ibrahim came out with the reciters of Quran surrounding him and reciting:

"**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.**"

When Umm Ibrahim was greeting her son she told him: "*Be careful and don't allow any shortcomings from yourself to be seen by Allah*" She them embraced him and kissed him and said: "*May Allah never bring us together except on the Day of Judgment!*"

Abdul Wahid said: "When we reached the enemy's territory and people were called to fight. Ibrahim was in the front and he killed many of the enemy but then they overwhelmed him and killed him. On our way back I told my soldiers not to tell Umm Ibrahim that her son was killed until I tell her. When we entered al Basra she met me and said: "*Did Allah accept my gift so I can celebrate or was it rejected so I should cry?*" I said: "Allah did accept your gift and your son died as a Shaheed" She then prostrated to thank Allah and said: "*Thank you Allah for accepting my gift*" The following day she came to me in the mosque and said: "*Rejoice!*" I said: "What good news do you have?" She said: "*I saw my son Ibrahim last night in a dream. He was in a beautiful garden dressed in green clothes, sitting on a throne made of pearl and he had a crown on his head. He told me: "Rejoice my mother! I got married to my bride!*"

The Virtue Of Racing Towards Jihad:

Allah says:

"And the forerunners, the forerunners. Those are the ones brought close to Allah"[145]

Uthman bin Abi Sawdah said we where told that the forerunners mentioned in the verses are the first to go out on jihad and the first to go to *Salah*.[146]

52. Uthman is one of the Imams of the Tabi'een and one of their fighters. He was asked: *Are you going out to fight this year?* He said: "*Yes, I wouldn't want to miss fighting even if I were to make 100,000 dinars*"

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[145] (al Waqi'ah 10-11)

[146] (Ibn Abi Shaybah (authentic))

53. Al Hassan bin Abi al Hassan said that the Messenger of Allah sent an army and among them was Muadh bin Jabal. He was late in going out with the army so the Messenger of Allah saw him and said: ***"I see that your company are one month ahead of you in Paradise!"*** Muadh said: "*O Messenger of Allah I only stayed behind in order to catch the prayer with you and so that you can make dua for me in order to make me ahead of my company in rewards!*" The Messenger of Allah said: ***"No, they are ahead of you. Go and catch up with them"*** Then he said: ***"A journey in the morning in the cause of Allah is better than the world and everything on it, and a journey at the end of the day in the cause of Allah is better than the world and everything on it"***[147]

54. Anas bin Malik narrated: The Messenger of Allah said: ***"A journey in the early morning in the cause of Allah is better than the world and everything on it, and a journey at the end of the day in the cause of Allah is better than the world and everything on it"***[148]

Al Nawawi: The hadith does not restrict reward to the beginning or end of the day. It is just to point out that by spending a very little time in the cause of Allah carries a very great reward[149]

55. Abu Hurairah narrated: The Messenger of Allah said, ***"Whoever goes out in his cause with no purpose but to fight in his sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards or booty. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the color is that of blood and the smell is that of musk. In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult for them for me to leave them. In the name of whom***

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[147] (al Sunan)

[148] (Bukhari)

[149] [Remember that statements like: "in the cause of Allah", "in the path of Allah", or "in the sake of Allah" are all translations of the clause: "*fi sabeel illah*" in Arabic which, as mentioned in the beginning of the book, means jihad.]

Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed"[150]

56. Abdullah bin Muhaireez narrates that his father was sent in the army of the summer and he became extremely ill. He said: "*O my son carry me into the land of the Romans*" So I carried him and was still taking through the land when he said: "*My son, go fast*" I said, "*Father, but you are ill!*" He said, "*My son, I want my death to meet me in the land of the Romans*" I continued carrying him until he died in *Hims*.

The son said "*I was worried how would I find anyone to pray on him janazah in the land of the enemy. I then saw ranks of men whom I never saw before praying on my father!*"[151], [152]

57. Saad bin AbdulAziz said Abu Muslim al Khawlani died in the territory of the Romans during the reign of Mu'awyah. He told Bisr bin Arta'ah (a companion who was the leader of their army): "*Appoint me as the Amir (leader) over the dead and hand me the banner of war and make my grave the closest of all the graves of the martyrs to the enemy. I want to be resurrected on the Day of Judgment carrying the banner of war leading the martyrs.*"[153]

The Virtues Of The Dust In The Path Of Allah:

58. The Messenger of Allah of Allah said: ***"Whoever has his feet dirty in the path of Allah, Allah will save him from Hellfire"***[154]

59. Abu Dardaa narrated: The Messenger of Allah said: ***"Allah will not combine in the lungs of His servant the dust of the path of Allah with the smoke of Hellfire, and whoever gets his feet dirty in the path of Allah, Allah will keep him away from Hellfire the distance of 1000 years travel for a fast horse, and whoever is injured in the path of Allah will receive the seal of martyrdom. The injury comes***

[150] (Muslim)
[151] (Ibn Asakir)
[152] **Trans. Note:** [Those men must have been angels sent by Allah to perform prayers on this righteous man]
[153] (Ibn Asakir)
[154] (Bukhari)

on the Day of Judgment with the color of saffron and the smell of musk. It is a sign that would be recognized by the all the creation, the beginning and the end. They will say: "He has the stamp of martyrs." And whoever fights in the path of Allah for a period equivalent to the time it takes to milk a camel is guaranteed Paradise"[155]

The Virtues Of Riding The Sea In Jihad:

60. Anas bin Malik narrated: *The Messenger of Allah would visit Umm Haraam bint Malhaan and she would feed him. Umm Haraam was the wife of Ubaadah bin al Saamit. One day when he visited her, after she fed him she sat down to comb his hair. The Messenger of Allah fell asleep. He then woke up laughing.* She asked him: "*What is making you laugh?*" He said, ***"I was presented with some of my nation who were going out to fight in the cause of Allah riding the sea like kings on thrones."*** *I said O Messenger of Allah, ask Allah that I be one of them! He prayed for her and then went to sleep again. He woke up again laughing. She said what makes you laugh? He said he saw another group and described them as he did before. She said pray to Allah that I am one of them.* The Messenger of Allah said: ***"You are with the first group"***

61. Umm Haraam heard the Messenger of Allah say: ***"The first of my Ummah to ride the sea in the cause of Allah are forgiven"*** Umm Haraam said, "*O Messenger of Allah am I among them*" He said ***"Yes you are"*** He then said, ***"The first army of my Ummah to attack the city of Caesar are forgiven"*** She said, "*Am I among them?*" He said, ***"No"***[156],[157]

62. Kaab al Ahbar said: *" When a man first sets his foot on the ship he leaves all his sins behind him and becomes clean like the day he was born. And the one who suffers seasickness is like the injured who is pouring his blood in the path of Allah. And the one who is patient in the sea is like a king with a crown on his head.*[158]

[155] (Ahmad)
[156] (Bukhari)
[157] [This hadith is an indication of the special honor of naval warfare and fighting the Romans.]
[158] (Saeed bin Mansoor in his sunnan with an agreeable chain to Kaab)

63. Hayy al Ma'afiri said they were sitting with Abdullah bin Amr under the Alexandria lighthouse when the ships of jihad embarked on their journey. Abdullah said: "*O Maslamah, tell me where are the sins of those people?*" He said: "*They are hanging on their necks!*" Abdullah said: "*No there not. In the name of Allah whom my soul is in his hands, they left all there sins on these beaches, with the exception of their debts*"

64. Abdullah bin Amr said: ***"Allah laughs at the mujahideen of the sea many times. He laughs at them when they first ride the ship leaving their families and wealth behind. He laughs at them when the ship starts to rock in the sea. And He laughs at them when they first see the shore"***[159], [160]

Years later Umm Haraam participated in an army traveling through the sea. When they reached ashore she fell off her mount and died.[161]

The author of al Mughni (Ibn Qudamah Al-Maqdisee) and others from the school of Imam Ahmad state that the expeditions of the sea are greater in reward than those of land since it is more difficult and dangerous.

In my opinion there should be no difference of opinion in that due to the aforementioned *hadiths* that state the great status of jihad in the sea. It should be stated however that one should not ride the sea when it is so dangerous that the likelihood of survival is very slim.

The Virtues Of Horses And Keeping Them For The Purpose Of Jihad:

Allah says:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrorise the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."[162]

65. Abu Hurairah narrated: The Messenger of Allah said: ***"Whoever***

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[159] (Ibn Abi Shaybah (Mawqoof))
[160] [It is mentioned in *hadith* that if Allah laughs at someone that person will never be punished in Hellfire]
[161] (Bukhari)
[162] (Al Anfal 60)

keeps a horse for the sake of Allah, believing in Allah and His promise, then the horse's feeding, drinking, droppings, and urine are going to be on his scale of good deeds on the Day of Judgment."[163]

The Virtue Of Fear In The Path Of Allah:

66. Salman said: "*If the heart of the believer trembles in the path of Allah that would shake down his sins just like the shaking of a cluster of dates*"[164]

67. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: ***"Any expedition that fights in the path of Allah and win or come back safe have already received two thirds of their rewards. While an army that looses, feels fear and is hurt have their entire reward reserved for them"***[165]

The Virtues Of Standing In The Ranks On The Battlefield:

Allah says:

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."[166]

68. Sahl bin Saad al Sa'idi narrated: The Messenger of Allah said: ***"Two moments, Allah opens in them the gates of the heavens and when that happens hardly ever would a prayer be rejected: During the call to prayer and when the armies line up their ranks"***[167]

69. Ibn Umar said: "*To stand in the ranks facing the enemy even without me striking my sword, throwing my spear, or shooting my arrows, is better to me than worshiping Allah for 60 years and not committing any sin*"[168]

70. Imran bin Haseen narrated: The Messenger of Allah said: ***"Standing***

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[163] (Bukhari)
[164] (Ibn al Mubarak – ibn Abu Shaybah – Tabarani (Mawqoof))
[165] (Muslim)
[166] (Al Saff 4)
[167] (Abu Dawud)
[168] (Al Jami)

in the ranks of the army in the battlefield is better to Allah than the worship of sixty years"[169]

71. Yazeed bin Shajarah (a companion) said: "*I was told that swords are keys to Paradise*"[170]

72. Abdullah bin Amr said: Shall I tell you about the best martyr on the Day of Judgment? That is the one who stands in the ranks on the battlefield and when they face the enemy he does not turn left or right. Rather he carries his sword and says: "O Allah! Today I hand over to you my soul to make up for my past days!" and then he is killed. That person is among the martyrs who now lay down in the high rooms of Paradise wherever they wish!" (Ibn al Mubarak)

A Chapter On The Farewell Of The Fighters:

73. Abu Bakr al Siddeeq escorted an army and walked with them and then said: "*Praise be to Allah for having dust on our feet in his cause.*" A man said: "*But we just escorted them and gave them farewell?*" Abu Bakr said: "*We prepared them, gave them farewell and made prayers for them*"[171]

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[169] (Al Hakim (authentic according to al Bukhari rules and agreed by al Thahabi))

[170] (AbdulRazaq with an authentic chain to Yazeed)

[171] (al Mussanaf by ibn Abi Shaybah – al Sunnan al kubra by al Bayhaqi)

CHAPTER 3: THE VIRTUES OF SPENDING IN THE CAUSE OF ALLAH:

Allah says:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants in abundance, and to Him you will be returned”[172]

Allah says:

“The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing”[173]

74. The Messenger of Allah prayed to Allah to give his Ummah more. Allah revealed: ***“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?”*** The Messenger of Allah asked for more. Allah revealed: ***“Indeed, the patient will be given their reward without account [i.e. limit]***[174]

75. The Messenger of Allah said: ***“Whoever spends in the path of Allah, it would be multiplied for them 700 times”***[175]

76. A man came to the Messenger of Allah with a camel in the cause of Allah. The Messenger of Allah said: ***“You will be given on the Day of Judgment 700 camels”***[176]

77. Abu Hurairah narrated: The Messenger of Allah said: ***“Whoever spends a pair in the cause of Allah would be called on the Day of Judgment to enter into Paradise. The people of prayer will be called from the gate of prayer, the people of jihad would be called from the gate of jihad, the people of sadaqah would be called from the gate of sadaqah, and the people of fasting would be called from the gate of Rayaan.”*** Abu Bakr said, “*Would there be anyone who would be called from all of those gates?*” The Messenger of Allah

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[172] (al Baqarah 245)
[173] (al Baqarah 261)
[174] (al Bayhaqi)
[175] (Tirmithi – Nasa’i – ibn Habbaan – al –Hakim – Ahmad (authentic))
[176] (Muslim – al Hakim)

said, ***"Yes, and you are one of them"***[177]

78. Sasa'ah bin Mu'awyah said I went to Abu Dharr's house and didn't find him. I then met him coming back with a camel with water on its back for his house. I asked him: "*Are you Abu Dharr?*" He said: "*That's what my family call me*" I said, "*Can you narrate to me something you heard from the Messenger of Allah, may Allah benefit me with it?*" He said, "*The Messenger of Allah said:* ***"Whoever spends a pair in the cause of Allah will have the gatekeepers of Paradise rushing towards him on the Day of Judgment competing on who would be the one to invite him"*** I said, "*What is a pair?*" He said, "*A pair of horses or a pair of camels*"[178]

79. Thawban narrated: The Messenger of Allah said: ***"The best dinar you could spend is the one you spend to feed your family, the dinar you spend on your mount in the cause of Allah, and the dinar you spend on your companions in the cause of Allah"***[179]

80. When the Messenger of Allah was exhorting the *sahabah* to donate for the preparation of the battle of Tabook, Uthman bin Affaan came to the Messenger of Allah carrying a thousand dinars (gold coins) and he poured it on the lap of the Messenger of Allah. The Messenger of Allah was tossing the coins and turning them while he kept on saying again and again: ***"Whatever Uthman does after this day won't harm him!"***[180]

81. The Messenger of Allah said: ***"O Allah be pleased with Uthman because I am pleased with him"***[181]

82. Muhibaldeen al Tabari said: *Uthman first came with 300 camels full with their saddles, then he came in with 1000 gold dinars, then when he saw that the army is still short he brought in horses and camels up to a total of a 1000. When that wasn't enough he sent in 10,000 dinars and 20 horses.*

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[177] (Ahmad – Bukhari – Muslim – Nasa'I)
[178] (al Hakim – Ahmad – Nasa'I)
[179] (Muslim)
[180] (Ahmad – Tirmithi)
[181] (Ibn Hishaam)

The Punishment Of Withholding Wealth From Being Spent In The Path Of Allah:

Allah says:

"And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good"[182]

83. Huthaifah said the meaning of the ayah is that *when people do not spend their wealth in the path of Allah they are throwing themselves into destruction.*[183]

Ibn Abi Hatim in his *tafseer* says that this is the opinion of: Ibn Abbaas, Ikrimah, al Hassan, Mujahid, Atta, Saeed bin Jubair, Abi Saleh, al Dhahak, al Suddi, Muqatil bin Hayaan, Qatadah, and others.

Al Qurtubi states in his *tafseer* that Huthaifah, ibn Abbas, Atta, Ikrimah, Mujahid and others say that you shouldn't refrain from spending in the cause of Allah for fear of poverty. This is also the opinion of Bukhari and he didn't mention any other opinion.

Allah says:

"…and those who hoard gold and silver and spend it not in the way of Allah – give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, and flanks, their backs, That is what you hoarded for yourselves, so taste what you used to hoard"[184]

Allah says:

"Here you are-those invited to spend in the cause of Allah – but among you are those who withhold. And whoever withholds only withholds from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you."[185]

Allah says:

"And why do you not spend in the cause of Allah while to Allah belongs

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[182] (al Baqarah 195)
[183] (Bukhari)
[184] (al Tawba 34-35)
[185] (Muhammad 38)

the heritage of the heavens and the earth?"[186]

84. Asslam Abi Imran said we were in an army heading from Madina towards Constantinople. The head of the army was Abdul Rahman bin Khalid bin al Waleed. The Romans had their backs facing the gates of the city. A man from among us rushed alone towards the enemy. Some people said: *"There is no God but Allah! He is throwing himself into destruction!"* Abu Ayub al Ansari (a companion) said: "*This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse* **"And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good"** *So throwing our selves into destruction meant going back to our farms and businesses and leaving jihad*"

Abu Imran said: "Abu Ayub remained in jihad until he was buried in Constantinople."[187]

85. Al Qasim bin Mukhamarah (*tabi'ee*) said: "*destruction is withholding spending in the cause of Allah but if a man alone attacks ten thousand strong of the enemy that is fine and Allah knows best.*"[188]

Shaytaan may tell you that since you might die why not leave your wealth behind for your family. This thought is only accepted by one who has little trust in Allah. It shows the existence of doubts in Allah's ability to provide. Because if you believe that you are nothing but a middleman between Allah and your family and that in reality it is not you who is providing for them, then you would not worry for your family after you die.

86. Abu Dharr said the Messenger of Allah saw me entering and he was sitting under the shade of *al Kabah*. When he saw me he said: ***"In the name of the Lord of al Kaabah, they are the great losers!"*** I couldn't help but go to him and ask him whom they were? He said: ***"The wealthy. Except for those who spend it like this"*** and he waved his hand left, right and behind. Then he said:

[186] (Al Hadeed 10)
[187] (Abu Dawud – Tirmithi – al Hakim)
[188] (al Sunan al Kubra – al Tabari in tafseer)

"And few are they!"[189]

The Virtues Of Providing For The Fighters In Allah's Path And Taking Care Of Their Families:

87. Abu Saeed al Khudri said the Messenger of Allah sent an army to Bani Lahyan. He said from every two men one goes out. Then He told the ones staying behind: **"Whoever of you takes care of his brother's family until he comes back would receive half the reward of those who went out"**[190]

88. The Messenger of Allah said: ***"Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought"*** [191]

89. Ibn Masood said: "*For me to equip a fighter with a whip is better to me than making hajj*"[192]

90. Uday bin Hatem asked the Messenger of Allah about the best *sadaqah*. The Messenger of Allah said: ***"Serving your companions in the path of Allah"*** He said and then what? The Messenger of Allah said: ***"Building a structure that would provide them with shade"*** He said and then what? The Messenger of Allah said: ***"A saddle for a horse in the path of Allah"*** (Sunnan Saeed bin Mansoor)

91. Aamir bin Qays (*tabi'i*) used to participate in jihad against the Romans. He had a mule, which he would share with al *Muhajireen*. When he is about to join an army he would go around glancing at the faces of people studying them. If he sees a group of men who would suit him he would walk up to them and say: "*I would like to join you but I have three conditions*" They would say: "*What are they*" He would say: "1) That I become your servant and I don't want anyone competing with me in that. 2) I become the one who calls the *Adhan* among you and I don't want anyone to compete with me in that. 3) I cover your expenses according to my ability." If they agree he would

[189] (Muslim – Bukhari)
[190] (Muslim)
[191] (Bukhari – Muslim)
[192] (Ibn al Mubarak – ibn Abi Shaybah)

> join them. If they ever compete with him he would depart them and move on to find another group.[193]

The early Muslims if they go out in armies they would strive to serve others and to make their company happy. They would prefer others to themselves. They would do all that for the sake of Allah and to gain His pleasure.

[193] (Ibn al Mubarak)

CHAPTER 4: THE VIRTUES OF *RIBAAT*[194] (THE STATIONING) AND THE VIRTUES OF THE ONE WHO DIES IN *RIBAAT*:

Allah says:

"…then kill the ones who associate with Allah other gods wherever you find them, and capture them and besiege them and sit and wait for them at every place of ambush"[195]

Allah says:

"O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful"[196]

Al Hassan said the meaning of **"persevere and endure"** in the verse is that the Muslims were commanded to outdo the nonbelievers in endurance and steadfastness until the nonbelievers end up giving up their religion.

Ibn Jareer stated: Muhammad bin Kaab al Quradhi used to say about this verse: *Be stationed in the cause of Allah until he (the nonbeliever) leaves his religion for yours.*

92. The Messenger of Allah said: ***"Being stationed for a day in the cause of Allah is better than the world and everything on it"***[197]
93. Salman al Farisi said: The Messenger of Allah said: ***"Being stationed in the path of Allah for a day is greater than fasting the days of a month and praying its nights. And if he dies the rewards of the deeds he used to do would continue and his provisions would continue and he would be spared the trial of the angels of the grave"***[198]
94. The Messenger of Allah said: ***"Every dead person would have his deeds sealed, except the one stationed in the path of Allah, for they would have their deeds grow until the Day of Judgment, and they would be spared the tribulation of the angels of the grave"***[199]

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[194] Ribaat: Is the stationing in a land bordering the enemy for the purpose of jihad. The land of Ribaat is a land that is under threat of attack by the enemies of Islam. The one who is stationed in Ribaat is called a Murabit.
[195] (al Tawbah 5)
[196] (aal Imran 200)
[197] (Bukhari)
[198] (Muslim)
[199] (Abu Dawud – al Hakim)

Al Qurtubi states: "This means that *Ribaat* provides the greatest reward of all after death. The Messenger of Allah says: ***"If the son of Adam dies, his deeds would terminate except for a charity that he leaves behind, knowledge that benefits, or a righteous son who would pray for him"***[200] Charity, knowledge, and a righteous son would all end one day. It would end when the charity runs out, when the knowledge is left and when his son dies. But the rewards of the one stationed in the path of Allah continue until the Day of Judgment. That is because all good deeds cannot be practiced except when safety from the enemy is provided and that is done by the *mujahideen* who are stationed and guarding the Ummah."

83. Uthman stood on the pulpit and said: "I heard from the Messenger of Allah a hadith that I didn't tell you about previously because I feared you would all leave from *Madinah*. I heard him say: ***"Being stationed in the path of Allah for a day is better than a 1000 days anywhere else. So let everyone choose what they like"***[201]

The hadith of Uthman is a clear evidence that being stationed in the path of Allah for a day in the land of war is better than spending a thousand days in any other place including Makkah, Madina, and Jerusalem. That is why Uthman didn't tell them the *hadith* before. It was because he was worried they would all leave him.

There are *Sahaba* and *Tabi'een* whose numbers only Allah can count who left Makkah and Madinah and headed to the coasts of *al Sham* being stationed their until they either died as a *shaheed* or died a natural death.

95. Al Harith bin Hisham (the brother of Abu Jahl) was leaving Makkah to jihad so the people of Makkah mourned him. Multitudes of people followed him out of Makkah until he reached to al Badha' with the people around him crying. When he saw that he himself cried and then said: "*O people, I am not leaving you because you are not dear to me. Nor am I leaving this town because I prefer some other place. But this affair started (Islam) and some men went out. They were not among the most noble of us. We then woke up, but in the name of Allah if the mountains of Makkah turn into gold and we spend it in the cause of Allah we won't catch up with one day of their days. Now if they are ahead of us in this world we are going to try to catch them up in the Hereafter. I am traveling to Allah*"

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[200] (Muslim)
[201] (Mussanaf ibn Abi Shaybah – al Tirmithi – al Nasa'I)

He went to *al Sham*. He then dies as a *Shaheed* in the battle of al Yarmuk.[202]

Ibn Taymiyah said *it is the consensus of all the scholars that for a man to spend time stationed in the path of Allah is better then staying in Makkah, Madinah, or Jerusalem*.

Ibn al Munthir conveyed that Imam Ahmad was asked: Which is more beloved to you: Staying in Makkah or being stationed in the path of Allah? He said: *Being stationed is more beloved to me*. Imam Ahmad also said: *Nothing is equivalent in our view to fighting and stationing in the path of Allah.*

A man asked Imam Malik: Which do you prefer: for me to stay in Madinah or Alexandria? He said: *Stay in Alexandria*[203]

Also the prayer in Ribaat is multiplied. So is fasting, remembrance Allah, recitation of *Quran*, and spending of wealth in the sake of Allah.

96. Uthman said: "*Allah has instructed us to become Muslims and we did. So we are the Muslims. He then ordered us to make hijrah so we, the people of Makkah, are the Muhajireen. He then told us to fight jihad and you did. So you, the people of al Sham, are the mujahideen. Spent money on your self and your family and the needy around you. Since if you go out with a single dirham and bought some meat with it and you ate it you and your family you will be rewarded as spending 700 dirhams!*"[204]

The spending in *al Sham* is multiplied if it is during the era of Uthman because all of *al Sham* was a land of *Ribaat*. It was expected then that the enemy could descend on any part of it. But know that applies only to frontiers of it which are prone to attacks by the enemy.

97. The Messenger of Allah said: ***"There will be people from my nation who will protect the borders. They will fulfill their duty, but they will not be given what is due to them. They are from me and I am from them"***[205]

98. Abu Hurairah narrated: The Messenger of Allah said: ***"Among the***

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[202] (Ibn al Mubarak)

[203] [Alexandria was a land of Ribaat because of the Roman attacks from the sea]

[204] (The history of the city of Damascus)

[205] (ibn al Mubarak (agreeable))

best livelihoods of people is that of a man holding the rein of his horse in the path of Allah, flying on its back whenever he hears the call. He flies in search of killing or being killed. And a man on top of a mountain peak or on the bottom of a deep valley, establishing prayers, paying his zakah, and worshiping his Lord until death visits him. People see nothing from him but good"[206]

99. Two men came to the companion Abdullah bin al Harith bin Jaz'i al Zabeedi. He said welcome and handed them a pillow he was sitting on. They said: "*We did not come for this but we came for you to tell us something that would benefit us* (a *hadith*.) He said: "*Whoever does not treat his guests with generosity does not belong to Muhammad and Ibrahim. Blessed is he who spends his night holding the rein of his horse in the path of Allah, having a piece of dry bread and water as his breakfast. And woe to those who are feeding like cows, saying*: "*Servant! Take this and servant! Bring that*" *All of that and they are not even remembering Allah.*"[207]

The Period Of Being Stationed:

Imam Ahmad was asked: Is there any period for being stationed? He said, "Forty days"

100. Abu Hurairah said: "*For me to be stationed for one night next to the sea and protecting the Muslims behind me is better than spending the night of al Qadr in the masjid of al Kaabah or the masjid of the Messenger of Allah. And spending three days in Ribaat is equal to a whole year, and the most complete period of Ribaat is forty days*"[208]

101. A man from al Ansar came to Umar. Umar asked him: "*Where were you?*" He said: "*I was in Ribaat*" Umar said: "*For how long?*" He said: "*Thirty days*" Umar said: "*You should have completed it forty*"[209]

102. Abu Hurairah said: "*If you spent three days in Ribaat then let the worshipers worship as they wish!*"[210],[211]

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[206] (Muslim)
[207] (Ibn al Mubarak)
[208] (Abdul Razaq)
[209] (AbdulRazaq)
[210] (Ibn Abi Shaybah (authentic))

The commanded *Ribaat* is for a person to station himself to a vulnerable land where the enemy is expected to attack (the word *Ribaat* comes from *rabat* which is to tie). The *Murabit* does that with intention of fighting the enemy or guarding the land or even to increase the number of Muslims in that land. The more dangerous the land is the more rewarding it becomes whether it is a sea port or otherwise.

Imam Malik does not consider *Ribaat* in Jeddah to be *Ribaat* because the enemy only attacked it once. Imam Malik was also asked his opinion on the ones who live in the land of *Ribaat* with there families. He said they are not considered *Murabiteen*. Because the *Murabit* is the one who leaves from his home with the intention of *Ribaat* in a land of danger.

It appears to me that the one who are living in an area of *Ribaat* and the only intention he has in staying there is jihad or guarding the land, and this person has the ability to move to another place without difficulty, my opinion is that such a person is a *Murabit* and would be rewarded accordingly even if he is accompanied by his family. The *Sahabah* and the *Tabi'een* used to live in the land of *Ribaat* with their families with the intention of *Ribaat*.

Maybe what Imam Malik meant was those who were born in the land of *Ribaat* and brought up there and they lived there because it was their homeland and the place where their families lived and they are not there for the purpose of *Ribaat*. This is also the opinion of ibn Atyah. He states that: "*The ones who live in the land of Ribaat because it is their home and the place of their work are considered protectors of the land but not Murabiteen*"

So the one who lives in the land of *Ribaat* for a purpose that does not exist in other places, or because his family insist on living there, or for the purpose of work is not a *Murabit*. Also, if a person is in the place of *Ribaat* and the danger of the enemy ceases to exist and nevertheless this person continues to live in that place, that is an indication that the purpose of such a person is not jihad and thus, the person does not qualify as a *Murabit*.

Now if there is a person living in the land of *Ribaat* and his intention is that whenever the enemy attacks he would run away, then such a person is living in a state of sin. Because the moment the enemy attacks it becomes a major sin to run away. So such a person is better off moving from the land

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[211] [Meaning if you spends 3 days in Ribaat no worshiper could catch up with you no matter what they do and no matter for how long they do it!]

of *Ribaat* because he is accumulating sin all the time with such an intention.

The Virtues Of Guarding In The Path Of Allah:

Abu Huraira narrated: The Prophet said, ***"Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."***[212]

103. Abdullah bin Amr narrated: The Messenger of Allah said: ***"Two eyes will not be touched by Hellfire: An eye that cries from the fear of Allah, and an eye that spent the night in a guarding post in the path of Allah"***[213]

104. Abu Rayhanah narrates: We were with the Messenger of Allah in an expedition. During our travel we passed over a high place and we spent our night in that location. The weather was very cold so I saw some people digging for themselves holes in the ground. They would then crawl into them and cover themselves with their shields to protect themselves from the cold weather. When the Messenger of Allah saw that he said: ***"Who would be our guard tonight and I would pray for him?"*** An Ansari stepped forward and said: "*I would O Messenger of Allah,*" The Messenger of Allah told him to come close to him and then he asked his name. After the man replied the Messenger of Allah made a long prayer for him. When I heard the prayer of the Messenger of Allah I went to him and said I can also be a guard. The Messenger of Allah told me to come close and then he asked me who I was. I said: "Abu Rayhanah" He then made a prayer for me and it was shorter than the earlier one. Then he said: ***"Hellfire is prohibited from an eye that cried from the fear of Allah. And Hellfire is prohibited from an eye that was awake***

[212] (Bukhari)
[213] (Tirmithi)

guarding in the path of Allah"[214]

105. Makhool narrates: ***"Whoever spends the night guarding in the path of Allah until the morning would have all of his sins fall away"***[215]

106. Sahl bin al Hanthalyah said they were with the Messenger of Allah the day of Hunain. We walked that entire day. A knight came to the Messenger of Allah and said: "*O Messenger of Allah I went ahead of you until I reached so and so mountain and I found all of Hawazin with their woman, camels and sheep assembling at Hunain.*" The Messenger of Allah smiled and said: ***"Those will be a booty for the Muslims tomorrow insha Allah!"*** He then said: ***"Who would be our guard tonight!"*** Anas bin Marthad al Ghanawi stepped forth and said: "*I would O Messenger of Allah!*" The Messenger of Allah said: ***"Then ride"*** So he mounted his horse and came to the Messenger of Allah. The Messenger of Allah said: ***"Face this valley until you reach the top of it and don't let us be ambushed from your direction."*** When we prayed our morning prayers the Messenger of Allah said: ***"Did you see your knight?"*** They said we didn't. The Messenger of Allah kept on looking towards the valley in his *Salah*. When he finished his prayers he said: ***"Rejoice! Here comes your knight!"*** We continued looking through the trees in the valley until the knight appeared and he came and stood in front of the Messenger of Allah. He said: "*I went until I reached the top of the valley, where the Messenger of Allah told me to be, until the morning and I didn't spot anyone*" The Messenger of Allah said: ***"Did you leave your post?"*** He said: "*No, except to pray or respond to the call of nature*" The Messenger of Allah said: ***"You've guaranteed yourself Paradise and There is no harm on you even you don't do any good after this day!"***[216]

107. Ibn Umar narrated: The Messenger of Allah said: ***"Shouldn't I tell you about a night that is better than the night of al Qadr (the Night of Power)? A guard who is guarding in a land of fear (danger) not knowing whether he would return to his family or not"***[217]

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[214] (Ahmad – al Mussanaf – al Nasa'i – al Hakim)
[215] (Mussanaf ibn Abu Shaybah)
[216] (Abu Dawud – Musnad Abu Uwanah – al Hakim (authenticated it and al Thahabi agreed))
[217] (Al Mussanaf – al Sunnan al Kubra by al Bayhaqi – al Hakim (authentic and agreed by al Thahabi))

CHAPTER 5: THE RULES AND VIRTUES OF TARGET SHOOTING:

The Virtues Of Target Shooting[218]:

Allah says:

"And prepare against them whatever you are able of power"[219]

108. Uqbah bin Aamir narrated: I heard the Messenger of Allah on the pulpit say: **""And prepare against them whatever you are able of power"** ***and power is the ability to shoot, power is the ability to shoot, power is the ability to shoot"***[220]

109. Khalid bin Zaid said I used to be good at archery and Uqbah would go out target shooting with me. One day I was reluctant to go out so he told me: "*O Khalid, let me tell you what I heard the Messenger of Allah say. He said*: ***"Allah admits three people into Paradise because of one arrow. The one who makes it, doing so with the intention of good, the one who shoots it and the one who hands it over to the archer. So go out and train in archery and in horseback riding. And I prefer you train in archery. Entertainment is appropriate in only three forms: Training your horse, playing with your wife, and archery. And whoever learns archery and then abandons it has rejected a blessing from Allah"***[221]

110. Salamah bin al Akwa said: The Messenger of Allah passed next to boys playing a game of archery. He said: ***"Shoot children of Ismael, your father was great archer. Shoot and I will join so and so"*** and he joined one of the teams. The Messenger of Allah then said: ***"Why did you stop?"*** They said: "*How can we do so when you are with them?*" He said: ***"Go ahead and shoot, I am with all of you!"***[222]

111. Uqbah said: I heard the Messenger of Allah say: ***"You will conquer many lands and you will be safe and secure. If that happens don't***

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[218] **Trans. Note:** [All this would apply to modern forms of weaponry]
[219] (al Anfal 60)
[220] (Muslim)
[221] (al Mussanaf – Musnad Abi Awnah – Abu Dawud – al Hakim (Thahabi agreed))
[222] (Bukhari)

fail to play with your arrows!"[223],[224]

112. Ata bin Rabah said: I saw Jabir bin Abdullah and Jabir bin Umair al Ansari target shooting while one of them got bored and sat down. The other told him: I heard the Messenger of Allah say: ***"Everything that is not remembrance of Allah is in vain except four things: Your walking between your targets, training your horse, playing with your wife, and swimming practice"***[225]

The scholars have stated that it is recommended to target shoot between two targets on opposite sides. So you stand next to one and shoot at the other and then walk towards the other one, pick up the arrows and then shoot at the first one.

The author of al Mughni (Ibn Qudamah Al-Maqdisee) stated that it is *Sunnah* to shoot at two opposite facing targets since this was how the Sahabah used to practice. It is narrated that the Messenger of Allah said: ***"Between the two targets is a garden of Paradise"***

113. Abu Uthman al Nahdi said: We received a letter from Umar when we were with Utbah bin Farqad in Azerbaijan. He said: "*...Wear the dress of your father Ismael and beware of luxury and the clothes of the non Muslims. Spend time under the sun since it is the bath of the Arabs. Be rough, be coarse, and be prepared. Sometimes walk barefoot, and jump over horsebacks rather than climb them. Shoot targets and walk between them*" [226]

114. Amr bin Absah said we were laying siege to al Taif and I heard the Messenger of Allah say: ***"Whoever shoots an arrow in the sake of Allah will be rewarded like one who has freed a slave"*** Amr said I shot 16 arrows on that day. [227]

115. Kaab bin Murrah said: I heard the Messenger of Allah say: ***"Whoever reaches with his arrow a target among the enemy, Allah will raise him one level in Paradise"*** Abdullah bin al Naham said: "*And what is a level like?*" The Messenger of Allah said: ***"Don't think that a level is like the doorstep of your mothers house. The***

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[223] (Muslim)

[224] **Trans. Note:** [In other words even if the Muslims are safe from war they should still not neglect military training]

[225] (Nasa'i – Tabarani)

[226] (Al Sunnan al Kubra by al Bayhaqi with an acceptable chain)

[227] (Al Nasa'i – al Hakim – Tirmithi – Abu Dawud)

distance between two levels is a hundred years"[228]

116. Amr bin Absah said: The Messenger of Allah said: "***Whoever shoots an arrow, regardless of whether it reaches the enemy or not, would be like the one who frees a Muslim slave, and that would free him from Hellfire***"[229]

117. Abu Umamah narrated: The Messenger of Allah said: "***Whoever grows a gray hair in Islam, it will be light for him on the Day of Judgment, and whoever shoots an arrow in the cause of Allah, whether he hits or misses, will be like the one who frees a slave from the descendents of Ismail***"[230]

118. Utbah bin Abd al Sulami narrated: The Messenger of Allah told his companions: "***Stand up and fight!***" So a man stood up and shot an arrow. The Messenger of Allah said: "***This man is granted Paradise***"[231]

In the past *hadith* of Amr bin Absah is evidence that shooting one arrow in the path of Allah saves that person from Hellfire and Allah knows best

119. Ibrahim al Tamimi narrates from his father that he said: "*I have seen Huthaifah in Mada'in running between his two targets with a bare top.*"[232], [233]

120. Mujahid said: "*I have seen Abdullah bin Umar running between his two targets and he was saying how can I achieve it! How can I achieve it!*"[234]

"*How can I achieve it*" refers to martyrdom since that was their aspiration. Although it could possibly be refering to the targets.

This shows you the attention the companions gave to target shooting. They used to celebrate target shooting and they were active in it to the extent that one of them would not even walk between the two targets but would run in

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[228] (Al Mujtaba (authentic according to the rules of Muslim))
[229] (Al Nasa'i with an authentic chain)
[230] (Al Tabarani)
[231] (Ahmad)
[232] (Saeed bin Mansoor (authentic))
[233] **Trans. Note:** [Huthaifah would run rather than walk between the two targets and would not wear clothes on the upper half of his body as a training on hardship]
[234] (Saeed bin Mansoor (authentic))

order to train themselves. This was their practice and they are the suns and stars of guidance, and the kings of this world and the next. What they did was the best of actions. It is enough that Allah said about them:

"Muhammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. Their mark is on their faces from the traces of prostration"[235]

Therefore the target shooter should leave behind formalities while practicing and should be laid back with their brothers when in practice. The intentions should be for Allah and seeking His reward, and should realize that what they are doing is one of the greatest acts of worship and not merely a form of entertainment or sport. They should thank Allah for giving them health and strength to practice and should praise Allah for making it beloved to them. It is acceptable to laugh and play with your brothers while practicing, in fact, it is recommended since it makes target shooting dearer to you. Bilal bin Saad said: "*I have seen men who would run between their targets and joke with each other, but when night arrives they would be monks*" Bilal was one of them. He was one of the great scholars of al *Tabi'een* and one of their worshipers. He was among the ones who would pray a thousand *rakahs* per night.[236]

Shams al Deen bin al Jawziah stated in his book "*Knighthood*" that Ibn Taymiyah said: "*It is narrated that some men were target shooting when it was told to the Messenger of Allah*: "*It is time for prayers*" He said: "*They are in prayers*" *So he considered that their target shooting is equivalent to praying*"[237]

Rules Of Betting On Racing And Target Shooting: [238]

[235] (Al Fath 29)

[236] **Note:** This is strange, and impossible and most probably in authentic, however the fact is they exhausted themselves in the night prayer.

[237] **Note:** This only indicates the high status of practicing it, not that it is equivalent to the prayer or that it is a substitute.

[238] **Trans. Note:** [Even though the rules regarding horseback and camel racing might not be relevant to the reader, I am mentioning them with the purpose of allowing the reader to see the attention our predecessors gave to jihad to the extent that even their sports were geared towards that goal. The

When I've seen that some who practice horseback racing and target shooting are involved in financial dealings that are inappropriate from a *Sharia* standpoint, I decided to write a brief chapter on the rules that govern racing and target shooting. The first of our scholars to write an entire book on the subject is Imam al Shafi'i and that's why people of our *madhab* are the most elaborate on the topic. Then come the followers of Imam Ahmad since he was a student of Imam al Shafi'i and a follower of his *Sunnah* in that.

- **Racing**:

It is the consensus of the scholars of the Ummah that competitions in horse racing and target shooting are not only allowed but are a *sunnah* and the one who participates in them would be rewarded as long as the intention is preparation for jihad.

- **Rules of betting on horseback racing**:

1. The race needs to involve an animal that could be used in jihad such as a horse or a camel as is the consensus of scholars and in mules, donkeys and elephants according to our *madhab (*Shafi'i*)*.

2. The existence of a clear starting and ending point. Otherwise the race is invalid.

3. The entire amount of money or at least most of it goes to the winner.

4. If the two racers themselves contribute the money, there needs to be a third person with them. This third person would get all the money if he wins but if they win he gives them nothing. The one who wins among the two would get the money contributed by both.

5. There needs to be a feasibility that any one of the racers could win.[239]

6. The identification and agreement on the specific horses (or camels) participating prior to the race.

7. The identification and agreement on the riders prior to the race.

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sophistication of the rules and their elaborated details are a witness to that fact. The translated material is abridged]

[239] **Trans. Note:** [Meaning it is not impossible for one of them to win due to a disadvantage, otherwise the race is considered unfair and becomes invalid from a Sharia point of view]

8. The distance of the race needs to be possible to finish. Abdullah bin Umar said: The Messenger of Allah had the horses trained for racing run from Hafia to Thaniat al Wada. While he had the untrained horses race from Thaniat al Wada to the Masjid of Bani Zuraiq (The training of horses for racing at that time involved, among other things, gradual reduction of their diet for them to become slimmer and more capable of running). Sufyan said the distance between Hafia to Thaniat al Wada is 5 to 6 miles and the distance between Thaniat al Wada to the Masjid of Bani Zuraiq is one mile.

9. The agreement on the amount of the betting money.

10. The avoidance of conditions that invalidate the contract.

Rules Of Betting On Target Shooting:

1. The existence of a third person if both archers contribute the money.

2. The similarity of the equipment used. For examples it is not allowed for one party to use a bow and arrow while the other is using a spear.

3. The target needs not be impossible to strike nor be too easy, but should be possible to strike.

4. All of the following needs to be specified before the competition: The amount of money contributed to the betting, the number of shots to be fired, the distance in which to shoot from, and the order in which the participants would shoot.

5. The specification of the two competitors prior to the competition.

6. The starting position needs to be specified and it should be equal for both.

The Warning Against Whoever Learns Shooting And Then Deserts It:

Faqeem al Lakhmi told Uqbah bin Amer: "You are running between these two targets and you are at this old age!" Uqbah said: "If it wasn't for some words I heard from the Messenger of Allah I wouldn't have gone through this" The narrator asked what those words were, he said: ***"Whoever learns target shooting and then abandons it is not one of***

us – or he said, ***"has committed a sin"*"** (Muslim)

Some of the scholars are of the opinion that learning target shooting and then abandoning it is one of the major sins based on the rule that whenever the Messenger of Allah say: ***"He is not one of us"*** or a statement similar to that, it is referring to a major sin.

The Virtues Of Swords:

Allah says:

"And let them carry their arms"[240]

Allah says:

"And prepare against them whatever you are able of power"[241]

121. The Messenger of Allah said: ***"I was sent right before the final our with the sword until Allah is worshiped with no associates, and my provisions are under the shade of my spear, and humility is the destiny of whoever goes against me, and whoever imitates a people is one of them"***[242]

Ibn al Qayyim: Imam Ahmad stated that training with your spear in places where jihad is needed is greater in reward than voluntary Salah.

122. Abdullah bin Abi Awfa narrated that the Messenger of Allah was waiting for an enemy to attack but when the sun was setting he said: ***"Don't desire meeting the enemy but when you do be firm, and realize that Paradise is beneath the shadow of swords"***[243]

123. Abu Bakr bin Abi Musa said I heard my father say: "*Paradise is beneath the shadow of swords*" A man dressed in poor clothes stood up and said: "O Abu Musa! Did you hear that from the Messenger of Allah?" He said "*yes*" The man went back to his companions and gave them his salaams, then he drew out his sword, broke his sheath and went on to fight until he was killed"[244]

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[240] (al Nisaa 103)
[241] (al Anfal 60)
[242] (Ahmad)
[243] (Bukhari and Muslim)
[244] (Muslim)

CHAPTER 6: THE VIRTUE OF INJURY IN THE SAKE OF ALLAH:

124. Abu Hurairah narrated: The Messenger of Allah said: ***"Anyone who is injured in the path of Allah - and Allah knows who is injured in His sake - will come on the Day of Judgment with his injury bleeding. The color is that of blood and the smell is that of musk!"***[245]

Ibn Daqeeq al Eid: The presentation of injury on the Day of Judgment indicates two things:

1. The injury is a witness for the person.
2. It is a badge of honor for the person in front of all creation.

125. Ayisha said whenever Abu Bakr would remember the day of Uhud he would say: "*That is a day that belongs to Talhah* (he means Talhah bin Ubaidillah). I was the first to go back to the Messenger of Allah but I found a man fighting with him and I said to myself: "*Be Talhah*" "*Until he said: "Talhah had around seventy injuries in his body and his hand was cut off*""[246]

126. Urwah bin al Zubair said: "*Al Zubair had three scars from sword wounds. One was on his shoulder. It was so large I would stick my fingers in it. Two of them were from Badr and one in the battle of Yarmuk*"

127. Anas bin Malik said: *Abu al Diganah threw himself behind the walls in Yamamah and his leg broke. He kept on fighting with a broken leg until he was killed* [247]

128. Muadh bin Amr bin al Jamooh said: *I made Abu Jahl my target on the day of Badr. When I found him I charged at him and hit him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. Dragging my arm behind me annoyed me so I placed my foot over it and pulled it off.*

129. During the battle of Yamamah the first one to leave the battleground

[245] (Bukhari – Muslim)
[246] (Ibn Mubarak – al Hakim – Abu Naeem in al Hilyah – al Bazzaar)
[247] (Alaam al Nubala)

was Abu Aqeel (one of the Ansar). An arrow that hit him between his shoulder and his heart injured him. He was then carried to the camp. When the battle was turning against the Muslims he heard Ma'an bin Adi calling the Ansar to charge the enemy. Abdullah bin Umar said: Abu Aqeel stood up, so I asked him *"What do you want to do?"* He replied: *"They are calling my name,"* I said: *"They are not calling upon the injured!"* He replied: *"They are calling upon the Ansar and I am one of them and I will respond to the call even if I have to crawl"* He then put on his sword and went into the battle field and fought until his left arm was cut off from the shoulder. I said: "*Abu Aqeel!*" He responded with a weak tongue: *"Yes, who won?"* I said: *"Rejoice, the enemy of Allah was killed"* He raised his finger upwards and praised Allah, and then he died. I told my father Umar about that. He said: "*May Allah have mercy on him. He persisted in search of martyrdom until he got it*"[248]

130. Salim the servant of Abu Huthaifah was told that if he feared he wouldn't be capable to carry the banner during the battle it could be transferred to someone else. He responded: "*I am the worst carrier (knows Quran by heart) of Quran if that happened!*" His right hand was chopped, and then he carried the banner with his left hand. His left hand was latter cut so he embraced the banner with what was left of his both arms reciting: **"Muhammad is not but a messenger, other messengers have passed on before him. So if he were to die or be killed, would you turn back on your heels? And who turns back on his heels will never harm Allah at all, but Allah will reward the grateful"**[249] and **"And how many a prophet fought and with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast"**[250] When he was about to die he asked his companions: "*What happened to Abu Huthaifah?*" They said: "*He was killed*" He then asked them about another person. They responded that he also was killed. He said: "*Then bury me between the two of them*"[251] ,[252]

[248] (al Waqidi)
[249] (aal Imran 144)
[250] (aal Imran 146)
[251] (Ibn al Mubarak)

131. Zaid bin Thabit said: On the day of Uhud the Messenger of Allah sent me to look for Saad bin al Rabee and if I find him to deliver the salaams of the Messenger of Allah to him. I found him among the bodies of the dead pronouncing his last moments with around seventy injuries in his body. I told him: "*The Messenger of Allah delivers his salaams to you*" He said: "*salaams to the Messenger of Allah and salaams to you. Tell the Messenger of Allah that I am now smelling the scent of Paradise, and tell my people the Ansar that you have no excuse if the Messenger of Allah is harmed while there is still an eye blinking among you*" After that he died.[253]

132. Saad narrated that he passed by a man on the day of the battle of the bridge with his arms and legs cut off while he was crawling and reciting: **"And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets and the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"**[254]. *Someone asked him who are you?* He replied: "*I am one of the Ansar*"[255]

133. Abu al Hassan al Muradi narrated that Ali bin Bakar said: "*I've seen a Muslim in a battle against the Romans with his intestines spilled in front of him over his saddle. He stuck them back to his stomach and tied around it his turban. He carried on fighting and ended up killed over ten Roman soldiers before falling dead!*"

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[252] [As you can see, the understanding of the Sahabah was that if you were a person who memorized Quran or were a scholar you must be steadfast and firm on the battlefield.]

[253] (Al Bayhaqi in al Dala'el – al Hakim (authentic chain))

[254] (al Nisa 69)

[255] (Ibn al Mubarak)

CHAPTER 7: THE VIRTUES OF KILLING A NON-BELIEVER FOR THE SAKE OF ALLAH:

Allah says:

"…So when you meet those who disbelieve [in battle], strike [their] necks…"[256]

134. Abu Hurairah narrated: The Messenger of Allah said: ***"The nonbeliever and the one who kills him will never be joined together in Hellfire"***[257],[258]

135. Anas bin Malik heard his brother al Baraa humming poetry so he told him: "*O my brother you are humming poetry*? What if this is the last thing you speak?"[259] Al Baraa said: "*No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites!*"[260]

136. Umar wrote to his military generals to never allow al Baraa to hold any position of leadership in the Muslim armies. The reason: Umar said he is too hazardous for the Muslims![261]

137. During the battle against the forces of Musaylamah the liar, he sat on a shield and asked the Muslims to carry the shield on their spears and throw him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries.[262]

138. Anas narrated that the Messenger of Allah said: ***"There might be a man with disheveled hair, dusty clothes, whom no one gives attention to, but if he makes an oath Allah will fulfill for him. One***

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[256] (Muhammad 4)
[257] (Muslim)
[258] [In other words the Muslim is so rewarded for killing the nonbeliever to the extent that Allah will never dishonor the Muslim by joining him with the nonbeliever in Hellfire]
[259] [When Quran was revealed the Sahabah disliked reciting anything but Quran. Anas was warning his brother and saying that if you die this moment and the last words you spoke were lines of poetry, how would you face Allah? In another narration he told him to rather remember Allah]
[260] (Mussanaf ibn Abu Shaybah)
[261] (Al Hakim)
[262] (al Isabah)

of them is al Baraa bin Malik"[263]

139. On the day of the battle of Tastur the Muslims asked al Baraa to make an oath to give them victory. Al Baraa said: "*O Allah! I make an oath that you hand us over their shoulders (give us victory) and to make me follow your prophet (to die)*" He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfilled his oath.

140. Anas narrated: When Abu Musa was appointed governor over al Basra he told al Baraa to choose any position of leadership in his government and he will be appointed to it. Al Baraa said: "*I don't want any. Rather I want you to hand me over my bow, horse, spear, sword, and shield and then sent me to jihad. He sent him in an army. Al Baraa was the first to die*"[264]

141. Anas narrated: The Messenger of Allah said on the day of the battle of Hunain: ***"Whoever kills a nonbeliever can loot him"*** Abu Talhah killed on that day twenty of the nonbelievers and he looted them all.[265]

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[263] (Tirmithi – al Hakim)
[264] (Ibn Abu Shaybah)
[265] (Abu Dawud – al Hakim)

CHAPTER 8: THE VIRTUE OF AN INDIVIDUAL OR A SMALL GROUP IMMERSING THEMSELVES WITHIN A LARGE ARMY OF NONBELIEVERS IN SEARCH OF MARTYRDOM AND CAUSING DAMAGE TO THE ENEMY:

Allah says:

"But those who were certain that they would meet Allah said: How many a small company has overcome a large company by permission of Allah. And Allah is with the patient"[266]

Allah says:

"And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants."[267]

142. Mudrik bin Awf said: "I was with Umar when he received a messenger from al Numan bin Maqran. Umar asked him about the condition of the soldiers. The messenger kept on mentioning to Umar some of the well known people who died and then he said, *" and others died whom I don't know"* Umar said, *" But Allah knows them"* The messenger said, *" and men who sold themselves to Allah"* Mudrak said, "*Among those is my uncle, people claim he killed himself (by throwing himself into the enemy's army)*" Umar said: "*Whoever claims that is a liar. He is of those who sold this world for the next*"[268]

143. A battalion of nonbelievers came from the east and was met by a man from the Ansar. He charged against them alone and penetrated their ranks until he came out from the other side of the battalion. Then he charged them from the back and broke their ranks until he came out from the front. He repeated that two or three times. Saad bin Hisham mentioned that to Abu Hurairah. Abu Hurairah recited: **"And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants.**[269]**"** [270]

Asslam Abi Imran said we were in an army heading from Madina heading towards Constantinople. The head of the army was Abdul Rahman bin

[266] (al Baqarah 249)
[267] (Al Baqarah 207)
[268] (al Mussanaf (authentic chain))
[269] (Al Baqarah 207)
[270] (Al Mussanaf)

Khalid bin al Waleed. The Romans had their backs facing the gates of the city. One among us rushed alone towards them. Some people said: "*There is no God but Allah, he is throwing himself into destruction!*" Abu Ayub al Ansari (a companion) said: "*This verse was revealed speaking about us the Ansar. When Allah gave His Messenger victory and Islam prevailed, we said let's go back to our businesses and take care of it. Allah then revealed the verse* **"And spend in the way of Allah and do not throw yourselves with your own hands into destruction. And do good; Indeed, Allah loves the doers of good"** *So throwing ourselves into destruction meant going back to our farms and businesses and leaving jihad*"

Abu Imran said: *Abu Ayub remained in jihad until he was buried in Constantinople.*"[271]

144. Mujahid said: *The Messenger of Allah sent only two men: Abdullah bin Masood and Khabab as an army, and he sent Dihyah as an army alone.*[272]

145. Al Shafi'i said: One of al Ansar was late behind when the killing of the *Sahabah* next to the well of Ma'unah took place. By the time he arrived vultures were already devouring his companions. He told Amr bin Umayah: "*I am going to go alone and face the enemy so they can kill me. I don't want to be left behind when our companions were killed*" He did and he was killed. When Amr bin Umayah (the only survivor of the incident) told the Messenger of Allah about what happened, the Messenger of Allah said good words about the man and then he told Amr bin Umayah: ***"And why didn't you go ahead with him?"***[273]

146. Yazeed bin Abi Ubayd said: "I asked Salamah bin al Akwa: "*What was your pledge to the Messenger of Allah on the day of Hudaybiah?*" He said: "*We pledged to die*"[274]

147. The Messenger of Allah said: ***"A time will come when the best among mankind would be a man holding on to the bridle his horse in the sake of Allah, whenever he hears a call to battle he mounts his horse and searches for death"***[275]

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[271] (Abu Dawud – Tirmithi – al Hakim)
[272] (Al Sunan al Kubra)
[273] (Al Sunan al Kubra)
[274] (Bukhari – Muslim)
[275] (Abu Uwanah)

148. Ibn Masood narrated: The Messenger of Allah of Allah said: ***"Allah is amazed with two men. One of them is a man who woke up from his comfortable bed to pray, eager to receive the reward from Allah and fearing His punishment. The second man is one who went to fight in the path of Allah but his company turned their backs in the battlefield. He realized the punishment of turning one's back in battle and the reward of being steadfast so he went back to fight in order to have his blood spilled.* Allah would say: *Look at this servant of mine. He went back to fight eager for what I will reward him and fearing my punishment until his blood was spilled."***[276]

If there weren't any *hadith* on the virtue of immersing one's self in the enemy's army this *hadith* would have been sufficient.

149. Salamah bin al Akwa narrates: *Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah* (صلى الله عليه وسلم) *asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah* (صلى الله عليه وسلم) *and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah* (صلى الله عليه وسلم) *sent his camels with his slave, Rabah, and I was with him. I (also) went to the pasture with the horse of Talhah along with the camels.*

    When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (صلى الله عليه وسلم)*, and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talhah b. 'Ubaidillah and Inform the Messenger of Allah* (صلى الله عليه وسلم) *that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help. Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry:*

    I am the son of al-Akwa'   And today is the day of defeat for the mean.

    I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: Take it, chanting at the same time the verse

    And I am the son of al-Akwa'   And today is the day of defeat for

[276] (Ahmad (authentic) – al Mussanaf – Tabarani)

the mean.

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (صلى الله عليه وسلم) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (صلى الله عليه وسلم) and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: *Who is that fellow I am seeing?* They said: *This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands.* He said: *Four of you should make a dash at him (and kill him).* (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: *Do you recognize me?* They said: No. Who are you? I said: *I am Salama, son of al-Akwa'. By the Being Who has honored the countenance of Muhammad* (صلى الله عليه وسلم) *I can kill any of you I like but none of you will be able to kill me.* One of them said: *I think (he is right).* So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (صلى الله عليه وسلم), who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi.

Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). They (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (صلى الله عليه وسلم) and his Companions join you. He said: Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed

him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah (صلى الله عليه وسلم), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honored the countenance of Muhammad (صلى الله عليه وسلم), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (صلى الله عليه وسلم), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: *Take this. I am the son of al-Akwa'*; *and today is the day of annihilation for the people who are mean*. The fellow (who was wounded) said: *May his mother weep over him! Are you the Akwa' who has been chasing us since morning?* I said: *Yes, O enemy of thyself, the same Akwa'*. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (صلى الله عليه وسلم). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (صلى الله عليه وسلم) while he was at (the spring of) water from which I had driven them away. The Messenger of Allah (صلى الله عليه وسلم) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (صلى الله عليه وسلم). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (صلى الله عليه وسلم) laughed so much that his molar teeth could be seen in the light of the fire, and he said: ***Salama, do you think you can do this?*** I said: *Yes, by the Being Who has honored you*. He said: ***Now they have reached the land of Ghatafan where they are being feted.*** (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So they went away fleeing.

When it was morning, the Messenger of Allah (صلى الله عليه وسلم) said: ***Our best horseman today is Abu Qatadah and our best footman today is Salama.*** *Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me.*[277]

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number.

150. Al Alaa bin al Hadhrami said: Bisr bin Arta'ah attacked the land of the Romans. But the rear of his army was constantly attacked and whenever he would prepare a trap for the attackers his soldiers would be attacked instead. Until he decided to stay behind with a hundred of his soldiers to figure out who was ambushing them. One day he went alone in one of the valleys and found thirty horses tied next to a monastery with the knights inside it. He realized that this was the group who were ambushing his army. He went next to the monastery and tied his horse and went in and closed the door behind him preventing them from leaving. He then started fighting them single-handedly and by the time they were able to lay their hands on their weapons he had already killed three of them. When Bisr's soldiers discovered his absence they went searching for him and came by the monastery and found his horse. They also heard the noise coming from inside the monastery. They tried getting in but the door was closed so they had to break away some panels from the roof and then descended into the monastery. They found him fighting the knights with a sword in one hand and the other hand was holding some of his intestines that had spilled out. He then fell down unconscious. His soldiers continued the fight killing some and capturing the rest. The captured asked the soldiers: "*We ask you in the name of God! Who was that man?*" They said: "*He is Bisr bin Arta'ah,*" The Roman knights said: "*In the name of God no woman has ever given birth to anyone like him!*" The soldiers then put the dangling intestines back into his stomach since none of them was punctured. They tied his stomach with some of their turbans and they carried him back. Then his stomach was stitched and he was cured.[278]

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[277] (Ahmad – Muslim)

[278] (Abu Hajjaj Al Muzi and others)

There is a difference of opinion on whether Bisr was a companion or a *Tabi'i*. He was one of the most courageous men of this nation.

151. Al Bara' bin Azib narrates:

> Allah's Apostle sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utbah with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin Atik said to them, "*Wait (here), and in the meantime I will go and see.*" 'Abdullah said later on, "*I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature.* The gatekeeper called, *'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gatekeeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle*, saying to myself, *'If these people should notice me, I will run away easily.'* Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, *'O Abu Rafi!'* He replied, *'Who is it?'* I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, *'What is wrong with you, O Abu Rafi?'* He said, *'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!'* So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), *'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.'* When dawn broke, an announcer of death got over the wall and announced, *'I convey to you the news of Abu Rafi's death.'* I got up and proceeded without

feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news."[279]

In the battle of Al Qadisiyah the Muslims were a little over seven thousand while the nonbelievers were forty or seventy thousand accompanied by seventy elephants

152. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: "*I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead.*" And then he crossed the bridge over the river towards the enemy's camp. A while later his people said: "*O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive*" So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy's horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: "*You were almost going to miss me*" They asked him: "*Where is your horse?*" He said: "*It was hit by an arrow that killed and I fell off its back*"

153. Al Tartooshi mentions in Siraj al Molook and al Qurtubi in his history that Tariq bin Ziyad crossed into Andalusia (the Iberian peninsula) with 1700 men. Tathfir was the deputy of Lathriq and he fought with Tariq and his army for three continues days. He sent a message to Lathriq that some people crossed over to us and I don't know whether they belong to this earth or they came from the heavens! We have no capability of fighting them alone so we urge you to come to assist us yourself. Lathriq came with an enforcement of ninety thousand strong. They fought with the Muslims for another three days. Things where tightening on the Muslims so Tariq told them: "*You have no refuge but in your swords. Where are you going to go when you are in the middle of your enemy's territory and the sea is behind you? I am going to do something that would bring either victory or death,*" They said: "*What are you going to do?*" He said: "*I will attack their leader straight on. If you see me charge then*

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[279] (Bukhari)

charge with me" They did that and Lathriq was killed and many of his soldiers and they were defeated. Only a small number of Muslims were killed. Tariq then sent the head of Lathriq to Musa bin Nusair in Africa and Musa sent it to the Khalifah al Walid bin Abdul Malik in Damascus.

154. Thabit narrated that Ikrimah the son of Abu Jahl (who was a Muslim then) dismounted his horse in a battle. Khalid bin al Walid told him: "*Don't do that. Your death would be hard on Muslims*" He replied: "*O Khalid leave me alone! You became a Muslim with the Messenger of Allah while my father and myself were the worst in animosity against him*" He fought on foot until he was killed. [280]

     Ikrimah was martyred in the battle of Yarmuk.

155. Malik bin Dinar said: During the battle of the Zawiyah Abdullah bin Ghalib said: "*I am seeing something I cannot holdback from! Lets go to Paradise!*" He then broke the sheath of his sword and fought until he was killed. When he was buried, his grave would give off the smell of Musk. I went myself to his grave and picked up some of its dirt and smelled musk emanating from it! [281]

Scholars differed on the issue of an individual throwing himself into the enemy's army alone and we have mentioned earlier sufficient references that clearly show that it is a recommended act and carries a great reward.

Abu Hamid al Ghazali said in the Ihyaa: "*There is no difference in opinion that an individual Muslim can attack the ranks of the nonbelievers and fight them alone, even if he knows that he would be killed. And just as it is allowed for him to fight the nonbelievers until he is killed, it is also allowed to do that in enjoining good and forbidding evil. But if he knows that his action wont harm the enemy, such as a blind or incapacitated man throwing himself into the enemy, that is prohibited. It is allowed for him to commit such an action when he realizes that he wont be killed until he himself kills, or he realizes that his action would weaken the hearts of the nonbelievers by them seeing his courage and thinking that the Muslims have no concern for life and that they love martyrdom in the sake of Allah. That would weaken them.*"

Al Rafi'ee and al Nawawi and others have stated that periling your soul in Jihad is allowed. In fact al Nawawi in his commentary on *Sahih* Muslim

[280] (Ibn al Mubarak – al Sunan al Kubra)
[281] (al Bayhaqi)

mentions that it is the consensus of scholars. He mentioned that in his commentary on the story of the battle *Thi Qird*.

Al Qurtubi says: *And this is similar to what has been narrated (in Bukhari) that a man came to the Messenger of Allah and said:* ***"What if I am killed in the path of Allah with sincerity and patience?"*** The Messenger of Allah said: ***"You will be given Paradise"*** *He immersed himself into the enemy's army until he was killed.*

CHAPTER 9: ON DUELING:

Dueling is allowed according to the consensus of the scholars. Accepting the invitation to a duel by a nonbeliever is recommended. Asking for a duel is neither recommended nor discouraged according to the Madhab of al Shafi'i. It is appropriate for the experienced and is discouraged for the weak, who doesn't have sufficient confidence in himself. In fact it is said that it is prohibited for such a person to ask for a duel. It is *Sunnah* to get the permission of the *Amir* (leader) but it is still allowed without his knowledge.

Imam Malik was asked about the ones who stand out in front of the army and ask for a duel. He said: *It depends on his intentions. If he is doing it for the sake of Allah, I do not see a problem with that. Since that was the tradition of the ones before us.*

Imam al Shafi'i said: *I don't see a problem with duels.*

Know that duels during wars, and accepting the invitation to it, is the way of the heroes, it is the badge of honor for the brave men, and it has been their pride during Islam and before.

156. Amr bin Abdwod (one of the greatest fighters of *Quraish*) during the battle of the trench came out asking for a duel. Ali, veiled in iron armory, stood up and said: "*I would*" The Messenger of Allah refused to allow him and said: ***"It is Amr! Sit down!"*** Amr called again saying: "*Isn't there a man among you! Where is the Paradise that you claim whoever dies among you will enter it? Isn't there a man among you to stand up and face me?*" Ali stood again and said: "*I would*" The Messenger of Allah said: ***"It is Amr! Sit down!"*** Amr called again, this time reciting lines of poetry challenging the Muslims. Ali stood for the third time and said: "*I would*". The Messenger of Allah said: ***"It is Amr"*** Ali responded: "*And what if it is Amr!*" The Messenger of Allah this time allowed him. Ali walked up to Amr reciting to him lines of poetry. Amr told him: "*Who are you?*" He said: "*Ali the son of Abu Talib*" Amr said: "*Have someone of your seniors step forward instead. I wouldn't want to spill your blood my son!*" Ali said: "*But I would be happy to spill yours!*" Amr was furious. He walked towards Ali and pulled out his sword violently from its sheath as if it was a blaze of fire. He struck Ali angrily but Ali protected himself with his shield. The strike was so strong it passed through the shield and injured Ali in the head. However, Ali surprised Amr with a swift strike on his shoulder that threw Amr down in a cloud of dust that erupted from their fight. The

Messenger of Allah then heard the thunderous *takbir* of the Muslims. Ali has killed Amr bin Abdwod.[282]

157. While Khalid was laying siege to a town, one of their fighters came out of the gates with a sword in his right hand and a shield in his left and he asked for a duel. A Muslim volunteered to fight him and killed him. Then the Muslim asked for a duel so they sent out to him their greatest fighter. The Muslim killed him. He asked for a third duel. This time they told him: "*Let the devil fight you!*"

158. Ali said: Utbah bin Rabi'ah, his son al Walid and his brother Shaybah came out in Badr asking for duels. Three young men from Al Ansar went to face them. Utbah asked them who they were. When they told him, he said: "*We have no desire in fighting you. Sent out to us our equals from our own people (meaning from Quraish)*" The Messenger of Allah said: ***"Stand up Hamzah. Stand up Ali. Stand up Ubaydah bin al Harith"*** Hamzah faced Utbah and killed him and I faced Shaybah and killed him, while Ubaydah and al Walid both injured each other and fell down. Hamzah and me walked up to Al Walid and finished him off and we carried Ubaydah away.[283]

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[282] (Ibn Hisham)
[283] (Abu Dawud)

CHAPTER 10: THE SEVERE PUNISHMENT FOR THE ONE WHO TURNS HIS BACK DURING BATTLE:

Allah say:

"O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger from Allah, and his refuge is Hell – and wretched is the destination"[284]

Know that turning one's back in battle is a major sin with the consensus of scholars and the one who does it deserves the wrath of Allah and his severe punishment.

159. Abu Hurairah narrated: The Messenger of Allah said: ***"Stay away from the seven destroyers of your deeds: Associating another deity with Allah, sorcery, murder, usurping the wealth of an orphan, dealing with interest, turning one's back during battle, and accusing the chaste with adultery or fornication."***[285]

If jihad is a collective duty, it becomes an individual duty when the armies' meet and turning one's back becomes prohibited. The only exceptions are:

1. If the size of the enemy's army is more than twice that of the Muslims.
2. Swerving to take a new position.
3. Retreating to join another company of Muslims
4. Being incapacitated due to illness or having no access to a weapon

Allah says:

"If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand. Now Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by

[284] (al Anfal 15-16)

[285] (Bukhari – Muslim)

the permission of Allah. And Allah is with the steadfast."[286]

Ibn Al Mubarak narrated that Ibn Abbas said: *If one man runs away from three, he hasn't turned his back in battle. If he runs from two then he has turned his back in battle.*

Al Qurtubi in his Tafseer: *As long as the enemy is more than twice the number of Muslims they can retreat but being steadfast and fighting is better. In the battle of Mutah the Muslims with only 3000 faced the Roman army of 200,000 Roman soldiers and 100,000 Arab soldiers. It is also mentioned that when Tariq opening al Andalusia he had only 1700 soldiers while his enemy was 70,000 strong*

Imam Malik was asked about a Muslim facing ten enemy soldiers, should he fight them or retreat? He said: *Both options are allowed for him.*

160. The Messenger of Allah said: ***"An army of twelve thousand would never be defeated due to fewness"***[287]

Most of the scholars consider this *hadith* to be an exception from the rule set by the verse that as long as the enemy is more than twice your number you can retreat.[288]

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[286] (Al Anfal 65-66)

[287] (Abu Dawud – al Sunan al Kubra – Tirmithi - Darimi – al Hakim)

[288] [The scholars say that this rules applies to armies less than 12,000 in number. However, if the Muslim army is 12,000 or more then they cannot turn there backs no matter how large the enemy's army is.]

CHAPTER 11: THE INTENTIONS IN JIHAD:

The Reward For Jihad Only Occurs When The Intentions For Fighting Are Purely For The Sake Of Allah:

161. Anas narrated: The Messenger of Allah said when we returned from the battle of Tabook and were across from Madina: ***"Every step you took, and every valley you crossed, there are people in Madina who were with you"*** The companions asked: ***"How would they share in the rewards while they were in Madinah?"*** The Messenger of Allah said: ***"They are the ones who wanted to join you but were unable to"***[289]

162. Abu Musa al Ash'ari said a Bedouin asked the Messenger of Allah about the man who fights for booties and the man who fights to be remembered, so who is in the sake of Allah? The Messenger of Allah said: ***"The one who fights to make the word of Allah far above is the one fighting for the sake of Allah"***[290]

163. Abu Hurairah narrated that a man came to the Messenger of Allah and said: "*A man wants to go for jihad and he also wants a worldly benefit,*" The Messenger of Allah said: ***"There is no reward for him"*** When the people heard that it worried them. They told the man go back to the Messenger of Allah and ask him again, maybe you didn't understand him last time. He went and asked him again. The Messenger of Allah said: ***"There is no reward for him,"*** They told him to go for a third time. But the Messenger of Allah had the same response"[291]

164. Abu Ya'la bin Muniyah said: When the Messenger of Allah allowed fighting I was already an old man incapable of fighting. Also I didn't have a servant to go in my place. So I hired someone to replace me and as a payback he gets his share of the booty. He said: "*I don't know how much my share of the booty would be so why don't you specify a certain amount of money for me?*" I told him: "*I can give you three dinars*" When it was time to pay him I told the Messenger of Allah about it. He said: ***"I do not see for him any reward in this world or the Hereafter for his fighting except those dinars you***

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[289] (Bukhari – Abu Dawud – Ibn Majah)
[290] (Bukhari – Muslim)
[291] (Abu Dawud – ibn Habbaan – al Hakim (authenticated by al Thahabi))

promised him”[292]

165. Abu Hurairah narrated that Amr bin Aqyash had lend money with interest and he didn't want to become a Muslim until he collects it. On the day of the battle of Uhud he asked: “*Where are my cousins?*” They said: “*At Uhud*” He asked: “*Where is so and so?*” They replied: “*At Uhud*” He asked about someone else and he was told they are at Uhud. He went ahead and put on his armor and went to Uhud. When the Muslims saw him they said: “*Stay away from us Amr*” He said: “*I've embraced Islam*” He then fought until he was injured and was carried away to his family. Saad bin Muadh told his sister to ask him whether he fought for the protection of his people or for the sake of Allah and his Messenger? She asked him and he said: “*I fought for the sake of Allah and his Messenger*” He died and entered into Paradise without praying even one prayer.[293]

166. Abu Hurairah narrated: I heard the Messenger of Allah say: ***“The first whom Allah will judge on the Day of Judgment is a martyr. Allah will show him his blessings on him and would then ask him how did you use these blessings? The martyr would say: “I fought for you until I was killed” Allah would say: “You are lying. You fought in order to be recognized as a fighter and you got that” Then Allah would order that he be carried to Hellfire”***[294]

167. Ibn Masood said: When the armies meet, the angels descend to write down the men according to there state: They write that this person is fighting for money, this person is fighting for power, this person is fighting for recognition, and this person is fighting for the sake of Allah. The ones who fought for the sake of Allah are the ones who will have Paradise.

The Different Intentions In Jihad:

Having a pure intention in jihad is important since Allah doesn't accept the jihad of a *mujahid* unless he is fighting with the right intention. There are different intentions of the *mujahideen*:

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[292] (Abu Dawud – al Bayhaqi – al Hakim (authenticated by al Thahabi))
[293] (Abu Dawud – al Hakim (authenticated by al Thahabi))
[294] (Muslim – Nasa'i – al Hakim)

1. The pleasure of Allah:

There are *mujahideen* who intend with their jihad the pleasure of Allah. They do jihad because they believe Allah deserves to be served through this ritual. They do it for no reason other than gaining the approval of Allah. The ones with such an intention are few.

2. Love for Islam:

Some *mujahideen* participate in jihad because of their love and vigilant care for Islam. They want Islam to be victorious and they want disbelieve to be defeated.

There is no doubt in the validity of these two intentions. An evidence that a *mujahid* is basing their jihad on one of the two intentions is that they wouldn't care in having others know about their jihad and they wont brag about it. As long as Allah knows about their jihad that's sufficient for them.

3. Seeking Paradise:

Some *mujahideen* do jihad for the sake of entering Paradise and being saved from Hellfire. This is the intention of most of the *mujahideen*. They want Paradise and they fear Hellfire. Now some say that this intention is not sufficient to reach the status of martyrdom. But the correct opinion is that this intention is sufficient in reaching the status of martyrdom and there is an abundance of evidence from *Quran*, *Sunnah* and the action of the *Sahabah* to support that.

Allah says:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise on Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment."[295]

"O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? You believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great

[295] (Al Tawbah 111)

attainment."[296]

168. The Messenger of Allah said: ***"Whoever fights in the path of Allah the time it takes to milk a camel is granted Paradise"***[297]

169. The Messenger of Allah said: ***"Don't you love that Allah forgives you and admits you into Paradise? Then fight in the path of Allah"***[298]

170. Anas bin Malik narrated that on the day of the battle of Badr, the Messenger of Allah said: ***"Stand up and face Paradise, the width of which is like the heavens and earth"*** Umair bin al Hamam said: "*O Messenger of Allah, Paradise the width of which is like the heavens and earth?*" The Messenger of Allah said: ***"Yes"*** Umair was eating from some dates in his hand. He said: "*If I am going to live as long as it takes to finish eating these dates that's a long time!*" and he threw away the dates and rushed to the battlefield and was killed.[299]

    It appears from the hadith that Umair fought for the sake of Paradise.

171. Shaddad bin al Haad said that a Bedouin came to the Messenger of Allah. He believed in him and followed him. When it was the battle of the Trench the Messenger of Allah was dividing the booties of war between the companions. So he gave him his portion. The Bedouin said: "*what is this?*" They said: "*The Messenger of Allah sent this to you*" So he went to the Messenger of Allah and said: "*What is this?*" The Messenger of Allah said: "*This is your share of the booties,*" He said: "*That's not why I followed you. But I followed you in order that I be shot at right here - and he pointed to his throat - with an arrow so I can die and enter into Paradise!* The Messenger of Allah said: **"If you are truthful with Allah, Allah will be truthful with you"** A little later they went to fight. The Bedouin was carried back to the Messenger of Allah with an arrow injury in his throat. The Messenger of Allah asked if it was he? They said: "*Yes*" He said: ***"He was truthful with Allah and Allah was truthful to him"*** Then the Messenger of Allah said: ***"O Allah this servant of yours made hijrah for your sake and then died as a martyr. I am a***

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[296] (Al Saff 10-12)
[297] (Ibn Habbaan – al Nasa'i –al Tirmithi – al Darimi – Ahmad – Ibn Majah)
[298] (Tirmithi – Ahmad)
[299] (Muslim – al Hakim)

witness over that"[300]

Notice here how the Messenger of Allah said: **"I am a witness over that"** when all what the Bedouin wanted was Paradise. If this was an invalid intention he would have corrected him on the spot when he heard it from him.

4. Self-defense:

Some people only fight when fought. They have no intention but defending themselves. The person with such an intention is close to the above three mentioned intentions but is nevertheless lower than them in status.

Al Nawawi states that there are three categories of martyrs:

- A Shaheed in this world and the Hereafter: This is the one who was killed in the path of Allah.
- A Shaheed in the Hereafter alone but not this world: This applies to the one who drowns or the one who dies in a plague.
- A Shaheed in this world only but not in the Hereafter: This applies to the one who is killed in battle but didn't have the right intentions or stole from the booties.

5. Both jihad and booties:

There are some who go out with the intention of fighting for the sake of Allah but they also have the intention of winning booties. The scholars differed in this situation. Some consider this to be an invalid intention and there is no reward for such a jihad, in fact there is punishment because such a person was fighting for this world.

But other scholars consider this intention to be acceptable and this is the opinion of the majority of scholars. This is the correct opinion because it fits the actions of the *Sahabah*. Al Qurtubi states that: The Messenger of Allah went to intercept the caravan of Quraish led by Abu Sufyan. This is evidence that fighting for booty is fine because it is a *halal* source of income. This refutes the opinion adopted by Imam Malik that this is a fight for this world. There are *hadiths* that state that whoever fights for the word of Allah to prevail is in the path of Allah and not the one who fights for booty. But the meaning of this *hadith* is that if someone has the intention of fighting *only* for the booty, that is an invalid intention in jihad.

Another evidence that such an intention is acceptable is where Allah says:

[300] (AbdulRazaq – Nasa'I)

"...Allah has promised you much booty that you will take..."[301]

One cannot imagine that Allah would promise his servants booty but disallow them to desire it! The action of the Messenger of Allah is also evidence. He has sent many raids on the caravans of the nonbelievers. Some other references to show that such an intention is valid:

172. Abdullah bin Huthafah said: *The Messenger of Allah sent us on a raid to win booty...*[302]

This is clear since the Messenger of Allah sent them specifically to win booties. Now taking booty does decrees the reward but it does not invalidate the intention of jihad:

173. Abdullah bin Amr bin Al Aas narrated: The Messenger of Allah said: ***"Any army that wins and takes booty has received two thirds of their reward. But if they loose and take no booty they receive their entire reward"*** [303]

6. Booty:

There are fighters who join jihad for no purpose other than financial reward of booty. If they were faced with the prospect of fighting without any financial compensation they would not be willing to participate. For these, there is no reward whatsoever and if such a person dies he is not a *Shaheed*.

7. Recognition:

There are some who fight for fame and recognition. Such a person is not a *mujahid* and if he dies he is not a *Shaheed*. He would also be one of the first to be thrown in Hellfire according to the *hadith*.

Now if a person has both intentions of fighting for the sake of Allah, and recognition, then he would not be rewarded nor would he be punished.

Al Tirmithi narrates: The Messenger of Allah said: ***"On the Day of Judgment, when Allah will bring together the first and the last, an announcement would be made: "If someone associates someone else with me in the intention of their deeds, then let them seek their reward from whom they associated, because Allah accepts no associates""***

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[301] (Al Fateh 20)
[302] (Abu Dawud – al Bayhaqi in Sunnan)
[303] (Muslim)

8. Despair:

There are some who fight in order to die and get rid of their painful weakness, debt, poverty, despair, or life of difficulty. When they fight they are not thinking about pleasing Allah or raising high his word.

For such a person it is possible to state that he is not considered a *Shaheed* because it wasn't a jihad done for the sake of Allah. One can also argue that he is a *Shaheed* because he made sure that he doesn't take away his life except in this manner, i.e. fighting the enemies of Allah. So if he could have faced death by the hands of armed robbers for example or an illness he wouldn't have opted for it.

I would be more inclined to adopt this second view: That he is in fact a *Shaheed*, even though he is nowhere close to the sincere martyrs.

Rulings On Being Paid For Fighting:

Scholars differed on the ruling of taking a payment in exchange of jihad; some allow it while others prohibit it.

The ones who allowed it required that the payment should not be a condition set by the mujahid to fight. So if the payment is withheld the mujahid should still be willing to fight. If that's not the case then the intention of the fighter is merely the worldly compensation rather that the sake of Allah.

If a person only takes the payment because of their poverty, and they cannot make jihad without such a payment, then there is no problem with the intention of such a person.

174. The Messenger of Allah said: ***"The fighter would get his reward, while the one who financed the fighter would get his reward plus the reward of the fighter"*** [304]

Seeking Recognition In Jihad After Starting It With A Sincere Intention:

If a person starts out with a sincere intention but then sought recognition from their jihad then: All the acts of worship that were done before the change in intention are valid and accepted, while the deeds done after that

[304] (Abu Dawud)

are lost. If the person started with the right intention but when the armies met he fought only to avoid turning away and being accused of cowardice, then such a person has lost his rewards.

Therefore the *mujahid* needs to clear his mind and heart from feelings of desire for recognition, arrogance, expecting praise from others or fearing their criticism and should make jihad against his self to insure that his fighting is for no purpose other than pleasing Allah.

The Ruling On The One Who Boasts About His Jihad:

The *mujahid* may have the right intention throughout his jihad until the battle is over. But after that he might feel the urge to speak about his jihad to people who didn't attend it in order to have them know that he is a *mujahid*. Or he might narrate stories intended to display his courage and skill in fighting.

There are references that such an act destroys his reward:

175. A man came to the Messenger of Allah and told him: "*I have been fasting everyday,*" The Messenger of Allah said: ***"Neither did you fast nor did break your fast"***[305]

 Meaning: by bragging about your fasting you lost the reward of it so it is as if you didn't fast.

 Therefore a person should not reveal to others his jihad or in that sense any of his good deeds in order to preserve his rewards.

 But if there is a benefit in him talking about his jihad like encouraging others, or strengthening their hearts then that is allowed as long as his intention is the benefit and not to show off.

176. The Messenger of Allah said: ***"Whoever shows off his deeds, Allah would belittle, and humiliate him"***[306]

A Mujahid Who Goes On Jihad And Dies Without Fighting Is A *Shaheed*:

Allah says:

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306 (Tabarani)

"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful."[307]

177. Abu Hurairah narrated: The Messenger of Allah said: ***"The likeliness of the mujahid is like the one who is praying and fasting without taking a break from praying and fasting until he returns back to his family with booty or reward, or Allah would take his soul away and enter him into Paradise"***[308]

178. Abu Hurairah narrated: The Messenger of Allah said, ***"Who are the martyrs?"*** The companions said: "*The ones who are killed in the path of Allah*" The Messenger of Allah said: ***"Then the martyrs in my nation are but a few. But the one who is killed in the path of Allah is a Shaheed, the one who dies in the path of Allah is a Shaheed, the one who falls off his mount in the path of Allah is a Shaheed, the one who drowns in the path of Allah is a Shaheed, the one who dies in a plague in the path of Allah is a Shaheed, the one who dies of an internal illness in the path of Allah is a Shaheed... "***[309]

Saburah bin al Fakah narrated: I heard the Messenger of Allah say, ***"Shaytaan has intercepted the son of Adam on his path towards Islam and told him: Are you going to become Muslim and leave your heritage and the religion of your forefathers? But the son of Adam disobeyed him and became a Muslim and was forgiven. Then Shaytaan sat for him on his path to hijrah and told him: Will you make hijrah and leave behind your home and land? He disobeyed him and made hijrah. He than sat for him on his path towards jihad and told him: Are you going to fight and it is an exhaustion of your self and wealth? You would go to kill and would be killed and then your wife would be taken and your wealth divided. The son of Adam disobeyed him and went on jihad."*** The Messenger of Allah then said: ***"Whoever does that, it is incumbent upon Allah to admit him to Paradise, or if he dies by his animal striking him he would go to Paradise"***[310]

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[307] (Al Nisa 100)

[308] (Ibn Habbaan – Bukhari – Muslim – al Nasa'i)

[309] (Ibn Abu Shaybah – Abu Dawud – al Nasa'i – ibn Majah)

[310] (Ahmad (Hassan))

Some scholars consider the status of the one who is killed in the path of Allah and the one who dies in the path of Allah to be equal; they are equal in martyrdom and reward. But the stronger opinion is that they are not. There is a difference between the one who is killed and the one who dies a natural death in the path of Allah. Obviously the one who is killed has a higher status and is preferred in a few ways:

- Ibn Habbaan narrates: The Messenger of Allah was asked about the best jihad. He said: ***"The best jihad is the one in which your horse is slain and your blood is spilled"*** So the one who is killed has practiced the best jihad.
- The dead is called dead even if he dies in the path of Allah while the Shaheed is not considered to be dead according to the ayah: **"And do not say about those who are killed in the way of Allah, "They are dead". Rather say, they are alive, but you perceive not."**[311]
- The killed would have his injuries witness for him on the Day of Judgment. The injuries would gush with blood that smells like musk.
- The killed in the path of Allah would desire to come back to this world again and again to be killed in the path of Allah. That does not happen with the one who dies a natural death in the path of Allah. In *Sahih* Muslim the Messenger of Allah said: **"There is no soul that dies and faces reward from Allah that would be pleased to go back to this world, even if it would be given the world and everything in it, except for the Shaheed. He wishes to come back to this world in order to be killed again in the path of Allah. That is because of the great reward he sees given to the Shaheed."**
- Being killed in the path of Allah forgives all sins. That is not the case with natural death.
- The one who dies in the path of Allah is prayed on. But for the one killed there is no prayer of *janazah* offered. Because prayer is performed to ask Allah to forgive the dead and since the *Shaheed* already has his sins forgiven why offer a prayer for him?

[311] (Al Baqarah 154)

CHAPTER 12: MARTYRDOM:

Asking For Martyrdom And Getting It:

Allah has made it mandatory on us to ask Him in every prayer to be guided to the straight path, the path of those whom Allah has bestowed His favor on.

Allah says:

"Guide us to the straight path. The path of those upon whom You have bestowed favor."[312]

And the ones whom Allah has bestowed His favor on are the ones mentioned in this verse:

"And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"[313]

179. Sahl bin Haneef narrated: The Messenger of Allah said: "Whoever asks Allah for martyrdom earnestly, Allah will elevate him to the level of martyrs even if he dies on his bed" [314]

180. Amir bin Saad narrated: A man came to pray while the Prophet was praying and he said: "O Allah I ask you for the best thing you give to your righteous servants" When the Prophet finished prayer he turned and said: "Who was the one speaking before?" The man said: "Me O Messenger of Allah" The Messenger of Allah said: "Then your horse would be slain and you would be a martyr"[315]

181. Abu Hurairah narrated: The Messenger of Allah said, "Whoever goes out in his cause with no purpose but to fight in his sake and believing in Him and His Messengers, Allah will guarantee for him to either enter him into Paradise or to return him home with rewards

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[312] (al Fatihah)
[313] (al Nisa 69)
[314] (Muslim – Abu Dawud – Tirmithi – al Nasa'i – Ibn Majah – al Hakim)
[315] (Ibn Habbaan – al Hakim (authenticated by al Thahabi) – Abu Ya'la – Bazzaar)

or booties. In the name of whom Muhammad's soul is in His hand, whoever is injured in the path of Allah, the injury would come on the Day of Judgment as it was in this world, the color is that of blood and the smell is that of musk.

182. In the name of whom Muhammad's soul is in His hand, if it wasn't for making things difficult on Muslims I wouldn't have stayed behind any army leaving in the path of Allah. But I am unable to find sustenance for the Muslims who stay behind and they have nothing and it is difficult on them for me to go while leaving them behind.

In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed"[316]

183. Jabir narrated that he heard the Prophet mention the martyrs of Uhud and then he said: ***"I wish I have departed with my companions under that mountain"***[317],[318]

184. Ishaaq bin Saad bin Abi Waqqaas narrated that his father told him that Abdullah bin Jahsh told him before the battle of Uhud: "*Lets go and make dua (supplications)*" So they went aside and Saad went first. He said: "*O Allah if we meet our enemy tomorrow then let me face a tough fighter so I can fight him for your sake and he can fight me. Then let me defeat him and kill him*" Abdullah then made his prayers: "*O Allah let me face a tough fighter so I can fight him for your sake and he can fight me. Then let him kill me and after that cut my nose and ears. So when I meet You, You will ask me*: "O Abdullah! Why were your nose and ears cut off?" I would reply: "*They where cut off for Your sake and for Your Messenger*" And then you would say: "Yes, you spoke the truth". Ishaaq bin Saad said: My father said: "*O my son, the prayer of Abdullah was better than mine. I found him the end of the day with his nose and ears tied in a string*"[319]

185. Umar bin al Khattaab used to say: "*O Allah! I ask you martyrdom in*

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[316] (Muslim)
[317] (Al Hakim (authenticated by al Thahabi))
[318] [Meaning: The Messenger of Allah wished that he was killed with them under the mountain of Uhud.]
[319] (Al Hakim (authenticated by al Thahabi))

the city of Your Prophet"[320]

186. Al Thahabi narrated that Amr bin al Aas said: "*I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't.*"

187. Anas narrated: The Messenger of Allah said: ***"A man from Paradise will be asked by Allah: "O son of Adam, are you satisfied with your dwelling?"*** **He will say:** ***"O my Lord! This is the greatest dwelling!"*** **Allah will say:** ***"Ask whatever you want"*** **He will say:** ***"I ask that You take me back to earth so I can be killed for You ten times"*** **He says that when he sees the great status of martyrdom. Then Allah will ask a man from Hellfire:** ***"O son of Adam, how do you find your dwelling?"*** **He would say:** ***"O my Lord, this is the worst dwelling!"*** **Allah will ask him:** ***"Would you then save yourself from it by paying the equivalent of the whole world filled with gold?"*** **He would say:** ***"Yes!"*** **Allah would tell him:** ***"You are lying. I asked you for less than that and you didn't do it"***[321]

If the people of Paradise would desire martyrdom even though they are already given the greatest blessings, then how couldn't we ask for it, when we are living in the dwelling sorrow, pain, deception, and evil! And we don't even know whether we are heading for Paradise or Hellfire!

188. Khalid bin al Waleed said: "*If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on jihad*"[322]

These were the words of Khalid before his death

189. Abdullah bin Umar said: My father Umar during the battle of Uhud told his brother Zaid: "*Take my shield*" Zaid replied: "*I am seeking martyrdom just like you are*" and he refused to take it. They both ended up leaving it![323]

Zaid was the older brother of Umar. He became Muslim before Umar. He

[320] (Bukhari)
[321] (Al Hakim – al Nasa'i – Abu Awnah)
[322] (ibn al Mubarak)
[323] (Abu Naeem in al Hilyah)

was a very tall man. He sought after martyrdom during the battle of Uhud but didn't get it. He lived passed the Messenger of Allah and during the battle of al Yamamah he was carrying the banner of the Muslim army. He continued marching forward with it, fighting his way with his sword until he was killed and the banner fell down. It was later picked up by Salim the servant of Abu Huthaifah. When the news of his death reached Umar he was extremely saddened by it. He said: "*My brother became a Muslim before me and then won martyrdom before me,*" He would later say: "*Whenever the wind of the East blows, it would remind me of my brother Zaid*" (Zaid was killed at Yamamah which is east of Madina)

190. Silah bin Aktam told his son: "*O my son, go ahead and fight!*" His son went ahead and was killed. Latter on Silah himself was killed.

    When Mu'aathah the wife of Silah received the news of the death of both her husband and son she told the woman who came to give their condolences: "*If you are coming to congratulate me then welcome. If you are here to give me condolences then you must leave!*"[324]

191. Sa'ad bin Ibrahim narrates that during the battle of al Qadisiyah they passed by a man who had both his arms and both his legs cut off during battle, rolling in his blood and he was reciting: **"And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions"**[325]. They said: "*Who are you!*" He said: "*A man from al Ansar*"[326]

The Virtues Of Martyrdom:

Martyrdom is a great blessing and a noble status that is not given except to the very fortunate. The martyrs are accompanying the Prophets in Paradise:

"And whosoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And

[324] (Ibn al Mubarak – al Thahabi in Seyar Alaam al Nubala – Abu Naeem in Hilyah – Ibn Saad in Tabakat)
[325] (al Nisa 69)
[326] (Ibn Abi Shaybah)

excellent are those as companions."[327]

The scholars have different views on why the martyr is called *Shaheed* (Shaheed in Arabic means "witness". Some of which are:

- Because Allah and His angels are witnesses that Paradise is granted for such a person.
- Because their souls witness Paradise. This is the opinion of al Qurtubi
- Because they witnessed on the transaction between them and Allah mentioned in the verse: **"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment."**[328]
- When soul of the martyr leaves his body it witnesses the bounties Allah has prepared for him

Allah has bestowed on the *Shaheed* many bounties. One of which is the fact that the *Shaheed* is alive:

"And do not say about those who are killed in the way of Allah, "They are dead". Rather say, they are alive, but you perceive not."[329]

180. Ibn Abbaas narrated: The Messenger of Allah said: ***"The martyrs are on the banks of a river next to the gates of Paradise in a green dome. They receive their provisions from Paradise in the morning and night"***[330]

Scholars interpreted the essence of the "life" of the martyr. Al Qurtubi mentions the various views on the subject:

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[327] (Al Nisa 69).
[328] (Al Tawba 111)
[329] (Al Baqarah 154)
[330] (Ahmad – Ibn Abu Shaybah – Tafseer al Tabari – al Hakim (authenticated by al Thahabi))

Al Qurtubi stated that the life of the martyrs is in the literal sense and that their bodies are dead but their souls are not – just like all the believers-but the difference is that the *Shaheed* receives provisions from Paradise while the rest of the believers don't.

Mujahid says that the martyrs feed from the fruits of Paradise but they are not actually in it. Others say that the souls of the martyr are inside green birds in Paradise. Al Qurtubi adopts this view because it is supported by sayings of the Prophet.

Al Qurtubi continues by saying that the *Shaheed* would receive the reward of fighting one battle every year and he would also share in the rewards of every jihad until the Day of Judgment!

My view is that the life of the *Shaheed* is different and it depends on the status of the *Shaheed*:

- Some *shaheeds* would have their souls in the insides of birds of Paradise. Flying wherever they want in Paradise.
- Others would be on the river just outside the gates of Paradise and they would receive their provisions every morning and night from inside Paradise.
- The souls of others would be flying with the angels wherever they want
- Others would be reclining on thrones in Paradise

The Earth Does Not Consume The Bodies Of The Martyrs:

The body of the *Shaheed* does not decompose.

192. AbdulRahman bin Sasa'ah said: "*I was told that Amr bin al Jamooh and Abdullah bin Amr (both from al Ansar) were martyred during the battle of Uhud and the Messenger of Allah placed them in the same grave. During the reign of Mu'awyah a storm flooded the cemetery so their grave was opened in order to change its location. When the grave was opened their bodies were found intact as if they died yesterday. This occurred 46 years after their death!*"[331]

The same incident is also referred to here:

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[331] (Imam Malik)

193. Jabir narrates: Mu'awyah said: "*Whoever has a dead person in this cemetery (the cemetery of the martyrs of Uhud) should remove their remains*" Jabir said: "*We pulled them out of their graves with tender bodies (as if they were alive). One of the bodies was hit by an ax in the leg and blood dripped from the injury!*"[332]

194. The son of Ibn Abbaas said: "*I went to the grave of my uncle Hamzah and I retrieved his body and it didn't change*"

195. It is mentioned that the grave of the young man from the story of the trench was found in during the reign of Umar. The young man had his hand over his head in the place the arrow hit him.[333]

196. Al Qurtubi stated that the people of Madina narrated that the wall of the grave of the Messenger of Allah collapsed during the reign of al Waleed bin AbdulMalik when Umar bin AbdulAziz was the governor of Madina. When the wall collapsed a foot was uncovered and people were terrified thinking that it was the foot of the Messenger of Allah. The grandson of Umar came and he saw the foot and said that it was the foot of his grandfather Umar. Umar died as a *Shaheed*.

If the martyr is considered to be alive then there is no prayer for the dead performed for them. Regarding the washing, Imam Malik, Shafi'i, and Abu Haneefah say that the *Shaheed* shouldn't be washed. In al Bukhari the Messenger of Allah ordered that the martyrs of Uhud be buried without any washing and without the prayer of *janazah*.

The reason the martyrs are not washed is because their blood would witness for them on the Day of Judgment.

Al Hassan and ibn al Musayab say that the *Shaheed* should be washed. But the stronger opinion is that they are not washed.

Also regarding the prayer of *janazah*, Imam Malik, Shafi'i and Ahmad state that the prayer is not performed on the *Shaheed*. But the scholars of Kufah and Basra state otherwise. The stronger opinion is that there is no prayer of *janazah* for the *Shaheed*.

All the above stated relates to the one who dies on the battlefield. However, if a fighter is injured in the battlefield but then is rescued to another place and is attended to and then eats and drinks but eventually dies from his

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[332] (Ibn al Mubarak – AbdulRazaq)

[333] (Tirmithi (agreeable))

injuries, then such a person is washed and receives the prayer of *janazah*. This is what the *Sahabah* did with Umar when he was killed.

The Virtues Of Martyrs:

The martyrs are blessed with many virtues from Allah. Some of which are:

1. Desire to die again for the sake of Allah:

No one who enters Paradise wants to leave it, even if they are given the world and everything on it, with the exception of the *Shaheed*. He wants to leave Paradise, come back to this world, and be killed in the sake of Allah again. In *Sahih* Muslim the Messenger of Allah says: ***"No one who enters Paradise would want to go back to earth but the Shaheed. He wants to go back to earth in order to be killed for the sake of Allah ten times. That is when he sees what Allah has reserved for the martyrs!"*** The Messenger of Allah himself says: ***"In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed"***

2. Forgives all sins:

The moment the soul of the *Shaheed* leaves his body, it also leaves all his sins behind. In *Sahih* Muslim: Abu Qatadah said the Messenger of Allah gave them a *khutbah* and he said in it that Jihad in the path of Allah and *Iman* are the greatest of all deeds. So a man stood up and said: ***"O Messenger of Allah if I am killed in the path of Allah will that forgive my sins?"*** The Messenger of Allah said: ***"Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him"*** The man asked again. The Messenger of Allah said: ***"Yes, if you die with steadfastness and sincerity, facing your enemy, and not turning your back to him and if you are not in debt - Jibreel told me that"***

197. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: ***"The Shaheed is forgiven everything except debt"***[334]

Al Qurtubi: The debt that is intended here is when the *Shaheed* had the capability of paying it back but didn't or had the option of writing it in his

[334] (Muslim – al Hakim – Ahmad)

will and he didn't. It would also include money that was borrowed for a wasteful reason and was not returned. But when the *Shaheed* borrows money due to poverty and dire need and is then incapable of paying it back, this would not withhold the *Shaheed* from Paradise. In this case the Sultan should pay back his debt. If that didn't happen than Allah himself will pay it back for him. As the Messenger of Allah said: ***"When you borrow and you sincerely want to pay it back, Allah will pay it back for you. And when you borrow money to waste, Allah will waste it."***[335]

198. The Messenger of Allah said: ***"The Shaheed has seven qualities: He would be forgiven with the first drop of his blood... "***[336]

199. Abdullah bin Amr bin al Aas said: "*When the servant is killed in the cause of Allah, as soon as the first drop of his blood touches the ground, all of his sins are forgiven*".

3. The angels provide shade for the *Shaheed* with their wings:

200. Jabir narrated that his father was presented to the Messenger of Allah after his dead body was mutilated. I wanted to uncover his face but some people told me not to. We then heard some women weeping. The Messenger of Allah said: "Why are you weeping? The angels are still providing shade for him until this moment!" (Bukhari – Muslim)

4. Martyrdom guarantees Paradise:

Allah says:

"Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise" (Tawbah 111)

Allah says:

"And those who are killed in the cause of Allah – never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise…" (Muhammad 4-6)

201. Samurah bin Jundub narrated: The Messenger of Allah said: ***"I've dreamed last night of two men who ascended with me and took me***

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[335] (Bukhari)
[336] (Ahmad – al Tabarani)

up a tree and we entered a mansion i've never seen anything more beautiful than it." They said: ***"This mansion is for the martyrs"***(Bukhari)

202. Abu Hurairah narrated: The Messenger of Allah said: ***"Allah laughs at two men, one of them kills the other and they both enter Paradise!"*** They said: "*How can that happen O Messenger of Allah?*" He said: ***"One of them kills the other, so the one who is killed goes to Paradise (a martyr) and then the man who killed embraces Islam, goes and fights in the path of Allah and is killed as a Shaheed and goes to Paradise"***[337]

203. Anas narrated: The mother of Harithah came to the Messenger of Allah and asked him: "*O Messenger of Allah, wont you tell me about my son Harithah? If he is in Paradise I would be patient. If he is not I would cry for him*" (Harithah was killed during the battle of Badr by a stray arrow –friendly fire-) The Messenger of Allah said: ***"Have you lost your mind! It is not one Paradise but many, and your son is in the highest one: al Firdaws!"***[338]

5. Are in the inside of green birds in Paradise:

204. Ibn Abbas narrated: The Messenger of Allah said: ***"When your brothers were killed at Uhud, Allah had the souls in the insides of green birds flying on the banks of the rivers of Paradise and eating from the fruits thereof. At night these birds spend their evening in lanterns hanging to the throne of Allah. When the martyrs saw the blessings they were in, they said: "Who would convey to our brothers that we are living in Paradise so they wont ignore jihad and stop fighting."*** Allah then revealed:

"And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allah has bestowed on them of His bounty, and they receive good tidings about those after them who have not yet joined them-that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and that Allah does not allow the reward of believers to be lost. (Aal Imran 169-171)**"** (Abu Dawud-

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[337] (Bukhari – al Nasa'i – Muslim)
[338] (Bukhari)

Muslim)

6. They are not punished in their graves:

There is a *hadith* that states that the one who dies in *Ribaat* would not be tested in their graves. If this occurs to the one who dies in *Ribaat* then what about the one who dies as a *Shaheed*. The interrogation of the grave is meant to test the faith of a person. Now if the *Shaheed* died fighting for the sake of Allah with swords flashing above his head, spears and arrows flying next to him, and seeing heads and limbs being chopped off – whoever sees that and then doesn't retreat but rather fights until they die, giving up their soul for Allah is enough as a test for his faith.

7. The *Shaheed* is spared from the shock of the blow of the Horn:

205. Saeed bin Jubair was asked who are the ones excluded by Allah in the following verse? **"And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills"** (al Zumar 68)

    He said: *They are the martyrs. Everyone else dies while they are surrounding the throne of Allah with their swords in their hands.*[339]

206. The Messenger of Allah asked *Jibreel* about the ones who are excluded from the shock of the Horn. Jibreel said they are the martyrs.[340]

9. The Shaheed intercedes for seventy of his family members:

207. Nimran bin Utbah said we went to visit Umm al Dardaa and we were orphans. She said: "*Rejoice! I heard my husband Abu al Dardaa say*: "The Messenger of Allah said: ***"The Shaheed will intercede on behalf of seventy of his relatives"***[341]

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[339] (Ibn al Mubarak – Bukhari in al Kabeer – Abu Naeem – al Tabari in Tafseer – al Sayuti says it is authentic – al Hakim (al Thahabi authenticated it))

[340] (Al Hakim)

[341] (Abu Dawud – Ibn Habbaan – al Bayhaqi)

10. The *Shaheed* feels peace on the Day of Judgment:

208. The Messenger of Allah said: ***"... and he (the Shaheed) feels peace at the time of the greatest fear"***[342]

11. The blood of the *Shaheed* doesn't dry until he sees his wives in Paradise:

209. Abdullah bin Ubaidillah bin Umair said: When the two armies meet, the women of Paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say: "*O Allah make him firm*" while if he turns his back they turn away from him. If he is killed they come down to him and wipe the dirt from his face.[343]

12. The one who dies as a Shaheed is better than the one who wins and returns home safely:

210. Jabir narrates: The Messenger of Allah was asked about the best jihad. He said: ***"The best jihad is the one in which your horse is slain and your blood is spilled"***[344]

211. Amr bin Absah narrates: A man said *O Messenger of Allah what is Islam?* He said, ***"Islam is the submission of your heart, and that the Muslims are safe from your tongue and your hands"*** He said: "*What is the best of Islam?*" The Messenger of Allah said, ***"Iman (Faith)"*** He said *what is faith*? The Messenger of Allah replied, ***"To believe in Allah, His angels, His books, His Messengers, and the resurrection after death"*** He said, "*What is the best of Iman*?" The Messenger of Allah said, ***"Hijrah"*** He said what is *hijrah*? The Messenger of Allah said, ***"To leave sins behind"*** He said, "*What is the best of hijrah*?" The Messenger of Allah said, ***"Jihad"*** He said *what is the best of jihad*? The Messenger of Allah said, ***"the one whose horse is killed and his blood is spilled"***[345]

These *hadiths* are a clear refutation of the claim that the one who wins is

[342] (Ahmad – al Tabarani)
[343] (AbdulRazaq (authentic))
[344] (Ibn Habbaan – Ahmad – Ibn Abu Shaybah)
[345] (Ahmad – al Tabarani – al Bayhaqi)

better than the one who is killed.

212. Abdullah bin Ubaidillah bin Umair said: Amr bin al Aas was circling the *Kaabah* when he passed by a circle of men from Quraish sitting down. When they saw him they asked each other who was better: Amr bin al Aas or his brother Hisham? When Amr finished his *tawaf* he walked up to them and said: "*I heard you say something about me, what was it*?" They said: "*We were wondering who is better you or your brother Hisham*" Amr bin al Aas said: "*I will tell you about that. I was with my brother Hisham at Yarmuk and we spent our night praying that Allah blesses us with martyrdom. The next day my brother got it but I didn't. So you can then see that he was better than me*"[346]

This is a clear-cut statement from Amr that the one who is killed is better than the one who is not.

13. The *Shaheed* does not feel the pain of death except like a brief sting:

202. Abu Hurairah narrated: The Messenger of Allah said: ***"The Shaheed feels nothing from the agony of death except like one of you would feel from a sting of an insect"***[347]

203. In Majmoo' al Lata'if it mentions that a man said: "*O Allah take my soul without me feeling any pain*" One day while he was walking in a farm he felt tired so he layed down to sleep. Some nonbelievers approached him and cut off his head. One of his friends saw him in a dream and asked him about himself. He said: "*I slept in a farm and when I opened my eyes I was in Paradise!*"

204. Ibn al Mubarak mentions a similar story about two Muslim prisoners of war. They were threatened by the leader of the nonbelievers to give up their religion. When they refused he threw them in a container that had oil boiling for three consecutive days. Due to the extreme heat of the oil, shortly after they were thrown in it their bones stuck out from the surface. Later on their brother saw them in a dream and asked them about their condition. They said: "*It was only that first dip into the boiling oil and then we went straight to al Firdaws*!" (Al Firdaws is the highest level of Paradise)

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[346] (Ibn al Mubarak)

[347] (Tirmithi – al Nasa'i - Ibn Majah – al Bayhaqi – Ahmad – al Darimi)

14. The angels continuously visit the martyrs and deliver their salaams to them:

213. Abdullah bin Amr bin al Aas narrated: The Messenger of Allah said: ***"The first company to enter Paradise are the poor Muhajireen who protected this Ummah from harm. When they hear they obey. One of them might need something from the sultan but would die without asking for it. On the Day of Judgment Allah will call Paradise and it would come with all its beauty and splendor. Allah will then say*: "Where are my servants who fought in my cause and were killed or harmed and made jihad for me? Let them enter into Paradise without reckoning" *The angels would then come and prostrate to Allah and say: "Our Lord, we glorify you and praise you day and night, who are these people whom you preferred over us?" Allah will say: "These are the ones who fought and were hurt in my cause" The angels would then visit them from every gate saying: "Salaam to you for your steadfastness. What a blessed dwelling"***[348]

15. Allah is pleased with the Shaheed:

214. Anas narrated: Some men came to the Messenger of Allah and asked him to send them some teachers to teach them *Quran* and *Sunnah*. So the Messenger of Allah sent them seventy of the scholars of *Quran* among whom was my uncle Haraam. These men would recite and study *Quran* during the night, and during the day they would fetch out water and bring it to the *masjid*. They would go out logging and when they sell the wood they buy food for the poor in the *masjid*. When the Messenger of Allah sent them to go and teach that tribe the tribesmen killed them all before they even reached their destination. After they were killed they said: "*O Allah convey to our Prophet that we have met you and that you are pleased with us and we are pleased with you*" My uncle was killed by a spear. When he saw the spear go through him he yelled: "*In the name of the Lord of al Kaabah, I have won!*" The Messenger of Allah said: ***"Your brothers have been assassinated and they have said: "O Allah convey to our Prophet that we have met you and that you are***

[348] (Ahmad – al Hakim (authenticated by al Thahabi))

pleased with us and we are pleased with you"[349]

16. For martyrdom to be accepted no good deeds are required to precede it:

215. Al Baraa bin Azib narrated: A man covered in iron armor approached the Messenger of Allah and said: "*O Messenger of Allah, should I fight or embrace Islam first?*" The Messenger of Allah said: ***"Embrace Islam and then fight"*** He became Muslim and fought and was killed. The Messenger of Allah said: ***"He did very little but was rewarded a lot"***[350]

216. Abu Musa al Ash'ari narrated: The Prophet was in a battle when one of the nonbelievers asked for a duel. A Muslim went up to him but was killed by the nonbeliever. He asked for another challenger. Another Muslim went to him and was also killed. Then the nonbeliever came to the Messenger of Allah and asked him: "*What are you fighting for?*" The Messenger of Allah said: ***"We fight people until they testify that there is no one worthy of worship other than Allah and that Muhammad is the Messenger of Allah and that we fulfill the rights of Allah"*** The nonbeliever said: "*What you said is admirable. I accept that*" He then embraced Islam and turned to the side of the Muslims fighting with them. He was later killed. So he was carried and buried next to the same two Muslims he killed. The Messenger of Allah said: "*In Paradise, there are no men who love each other more than these*!"[351]

They love each other so much because the killed see the one who killed them as the reason of blessing them with martyrdom.

217. Jabir narrated: We were with the Messenger of Allah during the battle of Khaibar and he sent out a group of the army who came back with a shepherd. The Messenger of Allah spoke to the shepherd for a while then the man embraced Islam. He asked the Messenger of Allah: "*What should I do with these sheep*? *They are entrusted to me and belong to other people,*" The Messenger of Allah said: ***"Take a handful of sand and throw at them and they would head back to***

[349] (Bukhari – Muslim)
[350] (Bukhari – Muslim)

[351] (Tabarani (authentic))

their owners*"** The man then joined the Muslims in their fight and was killed by an arrow. He didn't have a chance to even pray one prayer. The Messenger of Allah told the companions to enter his body in his tent. They carried him to the Prophet's tent and then the Messenger of Allah came out saying: ***"Allah has accepted his Islam. When I went into the tent I found him with his two wives from Paradise"[352]

17. The *Shaheed* is married to *al Hoor* (the woman of Paradise):

Allah says:

"And for them are fair women with large [beautiful] eyes The likenesses of pearls well protected"[353]

218. The Messenger of Allah said in a hadith mentioning the virtues of the Shaheed: ***"The Shaheed... would be married to seventy two of al Hoor*** **(the women of Paradise)"**[354]

219. The Messenger of Allah said: ***"...And if a woman of Paradise reveals herself to the people of this world she would fill the distance between them with light and her scent, and the scarf on her head is better than the world and everything in it"***[355]

220. Abu Saeed al Khudri narrated: The Messenger of Allah said: ***"A man would be reclining in Paradise for 70 years before he moves. Then a woman would come to him and pat his shoulder. He would look around and see her face. Her face is so clear he could see his image on her cheeks and one of her pearls would light the distance between the heavens and earth. She would give him salaam. He would then ask her who she is. She would say: "I am from al Mazid[356]" She would be dressed in 70 dresses and he would still be able to see the marrow of her shin from beneath the dresses"***[357]

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352 (Al Hakim (authenticated by al Thahabi))
353 (al Waqi'ah 22-23)
354 (Tirmithi – AbdulRazaq – ibn Majah (agreeable))
355 (Bukhari)
356 [Al Mazid is mentioned in Quran. Allah promised the believers in Paradise with al Mazid. Literaly it means "more". So it could include any of the bonus rewards not mentioned in Quran or Sunnah]
357 (Ibn Habbaan – Ahmad – Tirmithi – Abu Ya'la)

CHAPTER 13: THE RULINGS REGARDING MUSLIM POWS (Prisoners Of War):

Allah says:

"And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?"

Al Qurtubi states in his *Tafseer*: Allah has mandated jihad in order to raise his word high and for his religion to prevail, and to come to the rescue of the weak believers even if that would lead to the loss of lives.

Freeing the Muslim POWs is mandatory, either through fighting or ransom. Imam Malik says: *Muslims need to free the prisoners of war even if that would cost them all their wealth*.

221. Abu Musa Al Ash'ari narrated: The Messenger of Allah said: ***"Free the* Prisoners Of War*, feed the hungry, and visit the sick"*** [358]

The *madhab* of al Shafi'i is that freeing the prisoners of war is recommended. The *madhab* of Imam Malik and Ahmad is that it is compulsory.

If private money is paid to free the prisoners of war and his permission was sought then he needs to pay it back after he is freed. If the money was paid without his knowledge there is a difference of opinion whether he should pay it back or not.

Umar bin AbdulAziz stated that if a Muslim prisoners of war asks for Muslims to pay for his release, it is mandatory for Muslims to pay it.

Al Qurtubi says in the *Tafseer* of this verse:

"But those who believed and did not emigrate – for you there is no guardianship of them until they emigrated. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do."[359] If the believers who did not emigrate from the land of the enemy ask the Muslims for help whether in a military of financial form to release them, it is mandatory on the Muslims to help and it is prohibited to forsake

[358] (Bukhari)
[359] (Al Anfal 72)

them. The only exception is if the Muslims are bound by an agreement with the non-Muslim entity. But this only holds if the withheld Muslims are not harmed. If they are oppressed then the Muslims need to help them. Imam Abu Bakr bin al Arabi says: "*Except if the Muslims are oppressed. In that case we need to secure their release until not a single eye among us blinks (even if we all die) or we spend all of our wealth in the process.*" These are the opinions of Malik and all the scholars. How unfortunate is it to see today our brothers left in the prisons of the enemy while our treasuries are full of money and we are full of strength.

Umar bin AbdulAziz sent a letter to the Muslim prisoner of war in Constantinople. He told them: "*You consider yourselves to be prisoners of war. You are not. You are locked in the cause of Allah. I would like you to know that whenever I give something to the Muslims I give more to your families and I am sending so and so with 5 dinars for each one of you and if it wasn't that I fear the Roman dictator would take it from you I would have sent more. I have also sent so-and-so to secure the release of every single one of you regardless of what the cost would be. So rejoice! Assalamu Alaykum.*"

Al Nawawi considers that the ruling on freeing the prisoner is similar to the ruling on the enemy invading a Muslim land. In fact he considers freeing the prisoner of war to be more of a priority because the sanctity of the Muslim soul is greater than that of the Muslim land.

An example of that is when a Muslim woman who was a prisoner with the Romans in Amooriyah was slapped in the face by a Roman. She then said: "*Where is al Mutassim?*" (al Mutassim was the Muslim *Khalifah*) When this was related to al Mutassim he sent an entire army to free her.

The Crusaders took 500 Muslim as prisoners in al-Raha. So the Sultan Imad Aldeen Zinki conquered the town and released all of its POWs.

When Salahuddeen won against the crusaders in Hitteen he released 20,000 Muslim POWs from the crusaders.

That was the state of the Muslim *Mujahideen* leaders. They would free Muslim POWs while taking prisoners from their enemy and then many of these non-believing POWs would embrace Islam and end up fighting with the kuffar. These are the ones meant by the Messenger of Allah in his *hadith* mentioned in Bukhari: ***"Allah is amazed with people who enter Paradise in chains!"*** Which means that some nonbelievers are brought in chains as POWs and then they believed in Allah. So it is as if these chains brought them to Islam!

CHAPTER 14: THE HISTORY OF JIHAD:

The Battles Of The Messenger Of Allah And The Muslims After Him:

Imam Abu Abdullah al Haleemi in his book Shu'ab al Iman (The branches of faith) says:

The Prophet had different stages with the nonbelievers before jihad was prescribed.

- It began with the revelation of **"Recite in the name of your Lord who created"** (al Alaq 1)
- Then Allah instructed him to convey the message: **"O you who covers himself. Arise and warn"** (al Muddathir 1-2)
- When he conveyed the message and they belied him, Allah commanded him to be patient with them: **"And be patient over what they say and avoid them with gracious avoidance"** (Al Muzzamil 10)
- When a base was provided in Madinah, Allah commanded the believers to make *hijrah* (emigrate) from Makkah to Madinah: **"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance"** (Al Nisa 100)
- When they made *hijrah* they were given permission to fight: **"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory"** (Al Hajj 39)
- Then they were instructed to fight whoever fights them: **"Fight in the way of Allah those who fight you but do not transgress. Indeed Allah does not like transgressors"** (Al Baqarah 190)
- They were later on ordered to fight all the nonbelievers surrounding them: **"O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous"** (Al Tawbah 123) Allah told them that fighting is prescribed on them and is compulsory: **"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not"** (Al Baqarah 216) Allah also told them that fighting is a covenant between them and Allah: **"Indeed, Allah has purchased**

> **from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the *Quran*. And who is truer to his covenant than Allah? So rejoice in your transaction, which you have contracted. And it is that which is the great attainment."** (Al Tawba 111) So when Allah prescribed jihad, accepting it and following it became part and parcel of *Iman*. The contract is that whoever kills the nonbelievers is rewarded with Paradise and whomever the nonbelievers kill is rewarded with Paradise. If you accept this contract and you wanted Paradise then you must fulfill your part of the agreement and that is giving your soul and wealth to Allah.

The value of the merchandise is dependent on three elements:

- The buyer: A noble buyer would only buy valuable merchandise
- The salesman: A noble salesman would not negotiate an invaluable sale.
- And the price: An expensive price is not paid for worthless merchandise.

So what is the item? It's the believer's soul. Look at the value Allah put on your soul. He is the buyer, Muhammad is the salesman and the price is Paradise. That is the greatest honor for the believers. The only condition Allah placed on receiving the price, Paradise, is for you to fight in the cause of Allah with your soul and wealth: **". They fight in the cause of Allah, so they kill and are killed".** Allah even recorded the contract for you: **"a true promise [binding] upon Him in the Torah and the Gospel and the *Quran*"** So the contract is not documented once, but there are three documents: The *Quran*, Gospel and Torah.

Scholars differed on the exact number of battles the Messenger went out with himself. In Muslim Jabir states: "The Messenger of Allah fought in twenty one battles" Zaid mentions nineteen while Ibn Ishaaq mentions twenty-seven:

1. Al Abwa':

This occurred in Safar 1 *hijri* and no fighting occurred.

2. Buwaat:

Rabi al Awal 2 hijri

3. Al Asheerah:

Jumada al Uwla 2 hijri

4. The first battle of Badr:

Occurred a few days after al Asheerah

5. The major battle of Badr:

This was the great battle, which honored Islam and humiliated the infidels. It was one of the greatest days for the Muslims. It occurred the morning of the 17th of Ramadan 2 *hijri*. A little over 310 *Sahabah* participated in it.

Al Baraa said the *Sahabah* of the Messenger of Allah told me that the number of Muslims in the battle of Badr was the same as the number of fighters in the army of Taloot." The enemy was 1000 strong.

When the Messenger of Allah heard of the caravan carrying a huge amount of wealth belonging to Quraish he encouraged his *Sahabah* to confiscate it. They missed the caravan but ended up meeting an army of Quraish that rushed to the defense of their caravan. The battle started with three men of Quraish fighting one on one with Hamzah, Ali, and Ubaydah bin Al Harith. All three men of Quraish were killed. The Messenger of Allah then straightened the ranks of the army. He was walking in front of the ranks with a piece of wood in his hand and when he saw a man named Sawad sticking out of the rank he pushed him back in his chest with the piece of wood in his hand. Sawad said: "*You have hurt me O Messenger of Allah! Let me take revenge!*" The Messenger of Allah said: **"Go ahead!"** Sawad jumped and hugged the Messenger of Allah and kissed him. The Messenger of Allah asked him: ***"Why did you do that Sawad?"*** He said: "*Combat is near so I wanted the last thing I do is to touch you*"

Then the Messenger of Allah went aside and started supplicated. He said: ***"O Allah if you allow this band to be destroyed you wont be worshiped after this day!"*** Abu Bakr said: "*Enough of asking Allah. Allah has promised you and will fulfill his promise.*" The Messenger of Allah a little later said: ***"Rejoice Abu Bakr! The victory of Allah is near! Here comes Jibreel riding his horse"***

Allah says about that day:

"[Remember] when your Lord inspired the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike upon the necks and strike from them

every fingertip" [360]

The battle was joined by 5000 angels led by Jibreel himself.

222. Rifa'ah narrated: Jibreel came to the Messenger of Allah and told him, "*What do you consider the people of Badr to be among you*?" He said, ***"We consider them to be the best of Muslims"*** Jibreel said: "*And that's what we consider the angels who attended it to be*"

Seventy of the infidels were killed and seventy were taken prisoners.

Allah says: **"And already had Allah given you victory at Badr while you were weak. Then fear Allah; perhaps you will be grateful"**[361]

6. Bani Sulaym I:

Seven days after returning from Badr the Messenger of Allah attacked Banu Sulaym but no fighting occurred. He camped in their land for three days and then returned to Madinah.

7. Banu Qaynuqa':

Occurred on a Saturday during the month of *Shawwaal*, 20 months after *hijrah*. Banu Qaynuqa' were the first Jews to betray the Messenger of Allah. Thus, he laid siege to their forts. But Allah cast fear into their hearts so they surrendered. Their ally, the head of the hypocrites, Abdullah bin Ubayy appealed for them so the Messenger of Allah allowed them to vacate Madinah safely but that all of their land and property be turned over to the Muslims.

8. Al Suwayq:

On the 5th of Dhul Hijjah 2 hijri the Messenger of Allah left Madinah in pursuit of a caravan of Quraish led by Abu Sufyan. When Abu Sufyan learned of that he escaped, thus, no fighting occurred.

9. Ghatafan:

Happened in the land of *Najd* in Rabi al Awwal 3 hijri. The Messenger of Allah led an army of 450 but no fighting occurred.

10. Banu Sulaym II:

The Messenger of Allah attacked the land of Banu Sulaym but for a second time the enemy did not come out to fight. The Messenger of Allah stayed in

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[360] (Al Anfal 12) (Bukhari)

[361] (Aal Imran 123) (Bukhari)

their land for two months.

11. Uhud:

It happened in Shawwaal 3 hijri. The Muslim army was 700. The enemy was 3000.

The banner of the Quraish was entrusted to the family of Abu Talhah. Before the battle started the banner was with Talhah bin Abi Talhah. He asked for a duel so Ali went to face him and killed him. The banner was then carried by his brother Uthman who was killed by Hamzah. Then his brother Saad carried it and was killed by Saad bin Abi Waqqaas. Then it was carried by Abu Talhah's grandson Musafih who was killed by Aasim bin Thabit. Then it was carried by his brother Kulaab who was killed by al Zubair bin al Awwaam. Then it was carried by his brother Jalaas who was in turn killed by Talhah bin Ubaidillah. Then it was carried by their relative Sharhabeel bin Arta'ah and was killed by Ali. The banner was then left on the ground after 7 men from the same family where killed.

When the banner fell down, with it came the defeat of Quraish and they began their retreat. But because the archers on the mountain disobeyed the clear orders of the Messenger of Allah and left their post, Khalid bin al Waleed and Ikrimah bin Abu Jahl took advantage of that and ambushed the Muslims who thought the battle was over. It was in the battle of Uhud that Hamzah the uncle of the Messenger of Allah was killed. He is the greatest of the Shuhada'. The day of Uhud was a trial for the Muslims.

12. Hamra' al Asad:

Occurred on Sunday the 16th of Shawwaal 3 hijri immediately following Uhud. The Messenger of Allah mobilized the Muslims to go out and chase the army of Quraish to show to them that even though they lost Uhud they are still capable of fighting. When Abu Sufyan heard of the move of the Muslims he hastened to Makkah to avoid combat. No fighting occurred.

13. Banu al Nadheer:

It happened 5 months after Uhud in Rabi al Awwal 4 hijri. This was a Jewish tribe in Madinah that broke its agreement with the Messenger of Allah so he attacked them and laid siege to their powerful fortresses. Nevertheless, Allah cast fear in their hearts and they surrendered. Similar to what happened in Banu Qaynuqa', Abdullah bin Ubayy appealed for them so the Messenger of Allah agreed to have them vacate Madinah with only a load of one animal to carry with them. Everything else was to be turned over to the Muslims including all their money and arms. They relocated to

Khaibar and other areas.

14. That al Riqqaa'

Occurred in Jumada al Uwla 4 hijri. It was named "that al Riqqaa'"(which means the battle of the rags" because the shoes of the Muslims where tearing apart and their feet were bleeding so they ended up rapping pieces of their clothes over their feet. The Messenger of Allah attacked the land of Najd but no fighting occurred.

15. The minor battle of Badr:

It happened in Shabaan 4 hijri. The Messenger of Allah went to Badr to meet Abu Sufyan and Quraish at an appointed time. He went with 1500 fighters. Abu Sufyan made it half way but then decided to go back to Makkah.

16. Dawmat al Jandal:

Dawmat al Jandal is at the southern tips of the land of al Shaam. It is a town surrounded by an impregnable wall. The Messenger of Allah attacked it when he heard that the nonbelievers are gathering an army to invade Madinah. He marched towards them in an army of 1000. He would move at night and hide during the day. When the enemy heard of his move they feared him and ended up dispersing. So when the Messenger of Allah arrived in their territory none of them came out to fight. He attacked their shepherds and confiscated some of their cattle and sent out detachments to different areas and then returned.

17. Al Khandaq:

Occurred in Shawwaal 5 hijri. Quraish came headed by Abu Sufyan. Bani Fazarah were headed by Uyaynah bin Hisn. Bani Murah headed by al Harith bin Awf. In addition to Ghatafan, and Ashja' and they all converged on Madinah in an army of 5000.

When the Messenger of Allah received news of the armies he consulted with the *Sahabah* and that is when Salman al Farisi suggested digging the trench which was a novel idea to Arab warfare. The trench was completed in a little over 10 days. The Muslims were 3000. The coalition army laid siege to Madina for over 20 days. During that time Nu'aym bin Masood, a prominent member of the coalition came to the Messenger of Allah to announce his Islam. The Messenger of Allah told him to keep his Islam secret and to go back among the enemy and fight them from within. He told him: ***"If you remain with us you are only one man. But go back to them and weaken them from within as much as you can because war is***

deception" Naeem implemented this advice very well. He went back to the leaders of the Jewish tribe of Banu Quraydhah (who were part of the attacking coalition) and told them that they made a mistake in breaking their piece agreement with the Muslims. He told them that the coalition army would eventually leave and go back to their lands and leave you here in Madinah to face the wrath of the Muslims. He said therefore I suggest that you refuse to fight on the coalition side until they hand over to you some of their prominent men as hostages to insure their good faith.

Naeem left the Jews and went to Abu Sufyan and the Arab leaders and told them that he came to give them advice. He said that the Jews have regretted their betrayal of Muhammad and they instead conspired with him to hand over some of your prominent men in order to have them killed as a retribution for their betrayal of their piece agreement with him. He said if the Jews come to you asking for hostages do not give them any.

On Friday night Abu Sufyan sent to the Jews asking them to attack from their positions on Saturday and they, the Arabs, will attack on Sunday. The sent back saying that we fear you would forsake us and leave us alone to deal with the Muslims so we demand you to send over to us some of your noble men to stay with us as a pledge to insure your involvement in the war until the end. When Abu Sufyan heard that he said this is what Naeem warned us: The Jews have conspired with Muhammad against us. When he refused, the Jews said this is what Naeem warned us: The Arabs are going to withdraw and leave us alone to fight with the Muslims. A dispute broke between the Jews and Arabs and they ended up cursing each other and the coalition broke.

Credit for that goes to one man: Naeem bin Masood.

Allah sent on them a violent wind that uplifted their tents, and extinguished their fire. When the Messenger of Allah heard of the break of the coalition he sent over Huthaifah to spy on them and convey their news back to him. Huthaifah went until he reached the center of their camp and witnessed their retreat and the end of the battle of the trench.

Allah says about their defeat: **"And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might"** (al Ahzaab 25)

18. Banu Quraydhah:

It occurred immediately following the withdrawal of the nonbelievers in the battle of the trench. At noontime Jibreel came to Muhammad and said:

"*Have you laid down your arms? The angels are still carrying theirs! Allah is commanding you to march towards Banu Quraydhah, and will go ahead of you to tremble them!*"

Allah sent out his announcement to the *Sahabah*: "*Whoever believes in Allah and the Last day should not pray Asr except at Banu Quraydhah*" The Muslims set out in an army of 3000 on the 7th of Dhul Qidah 5 *hijri*. The Messenger of Allah laid siege to Banu Quraydhah for 25 days until he exhausted them and fear was cast in their hearts. They eventually agreed to surrender according to whatever terms their former ally (before Islam) Saad bin Muadh would see appropriate. Saad was already bitter due to their betrayel of the Messenger of Allah at a critical moment. So the terms of Saad were that all of their men of fighting age should be executed, their women and children be enslaved, and their wealth be distributed among the Muslims as a reward for their treason of the Islamic state headed by the Messenger of Allah which they were citizens of. The Messenger of Allah was pleased with the ruling of Saad and he told him: ***"You have ruled among them with the ruling of Allah from above the seven heavens"***

The Muslims held the fighting men of the Jews who were between 800 and 900. They dug a trench in the market of Madinah. The Messenger of Allah instructed that they be brought to the market, executed by beheading, and then buried in the trench. That was the end of Banu Quraydhah. The believers inherited they land and wealth.

19. Banu Lahyan:

Occurred in Rabi al Awwal 6 *hijri*. Banu Lahyan are the ones who killed the 70 scholars of *Quran* who were sent to teach them. The Messenger of Allah went to take revenge for them. Banu Lahyan ran away so no fighting occurred.

20. Dhu Qird:

It occurred in 6 *hijri* according to Ibn Ishaaq. However Bukhari and Muslim state that it occurred in the beginning of 7 *hijri*.

223. Salamah bin al Akwa narrates: *Then we moved returning to Medina, and halted at a place where there was a mountain between us and Banu Lihyan, who were polytheists. The Messenger of Allah* (صلى الله عليه وسلم) *asked God's forgiveness for one who ascended the mountain at night to act as a scout for the Messenger of Allah* (صلى الله عليه وسلم) *and his Companions. I ascended (that mountain) twice or thrice that night. (At last) we reached Medina. The Messenger of Allah* (صلى الله عليه وسلم) *sent his camels with his slave, Rabah, and I*

was with him. I (also) went to the pasture with the horse of Talhah along with the camels.

When the day dawned, Abd al-Rahman al-Fazari made a raid and drove away all the camels of the Messenger of Allah (صلى الله عليه وسلم*), and killed the man who looked after them. I said: Rabah, ride this horse, take it to Talhah b. 'Ubaidillah and Inform the Messenger of Allah (*صلى الله عليه وسلم*) that the polytheists have made away with his camels. Then I stood upon a hillock and turning my face to Medina, shouted thrice: Come to our help. Then I set out in pursuit of the raiders, shooting at them with arrows and chanting poetry:*

I am the son of al-Akwa' And today is the day of defeat for the mean.

I would overtake a man from them, shoot at him an arrow that would reach his shoulder. And I would say: Take it, chanting at the same time the verse

And I am the son of al-Akwa' And today is the day of defeat for the mean.

By God, I continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and (hid myself) sitting at its base. Then I would shoot at him and hamstring his horse. (At last) they entered a narrow mountain gorge. I ascended that mountain and held them at bay throwing stones at them. I continued to chase them in this way until I got all the camels of the Messenger of Allah (صلى الله عليه وسلم) released and no camel was left with them. They left me; then I followed them shooting at them (continually) until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with the help of (a piece of) stone so that the Messenger of Allah (صلى الله عليه وسلم) and his Companions might recognize them (that it was booty left by the enemy). (They went on) until they came to a narrow valley when so and so, son of Badr al-Fazari joined them. They (now) sat down to take their breakfast and I sat on the top of a tapering rock. Al-Fazari said: *Who is that fellow I am seeing?* They said: *This fellow has harassed us. By God, he has not left us since dusk and has been (continually) shooting at us until he has snatched everything from our hands.* He said: *Four of you should make a dash at him (and kill him).* (Accordingly), four of them ascended the mountain coming towards me. When it became possible for me to talk to them, I said: *Do you recognize me?* They

said: No. Who are you? I said: *I am Salama, son of al-Akwa'. By the Being Who has honored the countenance of Muhammad* (صلى الله عليه وسلم) *I can kill any of you I like but none of you will be able to kill me.* One of them said: *I think (he is right).* So they returned. I did not move from my place until I saw the horsemen of the Messenger of Allah (صلى الله عليه وسلم), who came riding through the trees. Lo! The foremost among them was Akhram al-Asadi.

Behind him was Abu Qatadah al-Ansari and behind him was al-Miqdad b. al-Aswad al-Kindi. I caught hold of the rein of Akhram's horse (Seeing this). They (the raiders) fled. I said (to Akhram): Akhram, guard yourself against them until Allah's Messenger (صلى الله عليه وسلم) and his Companions join you. He said: Salama, if you believe In Allah and the Day of Judgment and (if) you know that Paradise is a reality and Hell is a reality, you should not stand between me and martyrdom. So I let him go. Akhram and Abd al-Rahman (Fazari) met in combat. Akhram hamstrung Abd al-Rahman's horse and the latter struck him with his lance and killed him. Abd al-Rahman turned about riding Akhram's horse. Abu Qatadah, a horseman of the Messenger of Allah (صلى الله عليه وسلم), met 'Abd al-Rahman (in combat), smote him with his lance and killed him. By the Being Who honored the countenance of Muhammad (صلى الله عليه وسلم), I followed them running on my feet (so fast) that I couldn't see behind me the Companions of Muhammad (صلى الله عليه وسلم), nor any dust raised by their horses. (I followed them) until before sunset they reached a valley which had a spring of water, which was called Dhu Qarad, so that they could have a drink, for they were thirsty. They saw me running towards them. I turned them out of the valley before they could drink a drop of its water. They left the valley and ran down a slope. I ran (behind them), overtook a man from them, shot him with an arrow through the shoulder blade and said: *Take this. I am the son of al-Akwa'; and today is the day of annihilation for the people who are mean*. The fellow (who was wounded) said: *May his mother weep over him! Are you the Akwa' who has been chasing us since morning?* I said: *Yes, O enemy of thyself, the same Akwa'*. They left two horses dead tired on the hillock and I came dragging them along to the Messenger of Allah (صلى الله عليه وسلم). I met 'Amir who had with him a container having milk diluted with water and a container having water. I performed ablution with the water and drank the milk. Then I came to the Messenger of Allah (صلى الله عليه وسلم) while he was at (the spring of) water from which I had driven them away. The Messenger

of Allah (صلى الله عليه وسلم) had captured those camels and everything else I had captured and all the lances and mantles I had snatched from the polytheists and Bilal had slaughtered a she-camel from the camels I had seized from the people, and was roasting its liver and hump for the Messenger of Allah (صلى الله عليه وسلم). I said: Messenger of Allah, let me select from our people one hundred men and I will follow the marauders and I will finish them all so that nobody is left to convey the news (of their destruction to their people). (At these words of mine), the Messenger of Allah (صلى الله عليه وسلم) laughed so much that his molar teeth could be seen in the light of the fire, and he said: ***Salama, do you think you can do this?*** I said: *Yes, by the Being Who has honored you.* He said: ***Now they have reached the land of Ghatafan where they are being feted.*** (At this time) a man from the Ghatafan came along and said: So and so slaughtered a camel for them. When they were exposing its skin, they saw dust (being raised far off). They said: They (Akwa' and his companions) have come. So they went away fleeing.

When it was morning, the Messenger of Allah (صلى الله عليه وسلم) said: ***Our best horseman today is Abu Qatadah and our best footman today is Salama.*** *Then he gave me two shares of the booty-the share meant for the horseman and the share meant for the footman, and combined both of them for me.* [362]

In the request of Salamah to send with him one hundred of the companions is an evidence of the immense number of the enemy otherwise he wouldn't request such a number.

21. Bani al Mustalaq:

Ibn Ishaaq claims that it occurred in 6 *hijri*. The head of the tribe al Harith bin Abi Dhirar was forming an army to fight the Muslims. The Messenger of Allah attacked them (they lived on the coast of the Red Sea). They exchanged arrows for a while before the Muslims charged and defeated them. Some were killed while others were taken as prisoners and the Muslims won a large booty of sheep and camels. The Messenger of Allah married Juwairyah the daughter of their leader al Harith.

22. Al Hudaybiah:

It was in Dhul Qidah 6 *hijri*. The Messenger of Allah headed for Umrah with 1400 of his *Sahabah* with no intention of fighting. However, the

[362] (Ahmad – Muslim)

people of Quraish refused to allow him access to Makkah. He sent to them Uthman bin Affaan to negotiate with them. A false rumor reached the Messenger of Allah that Uthman was killed so he took a pledge from the *Sahabah* to die. Eventually after long negotiations a truce was signed between the Messenger of Allah and *Quraish*. The one who represented the people of *Quraish* in the negotiations was Suhail bin Amr.

23. Khaibar:

After the return of the Messenger of Allah from al Hudaybiah he stayed in Madinah Dhul Hijjah and part of Muharram and then marched towards the last community of Jews living in the *Hijjaaz*: Khaibar.

Khaibar was made of a few strong fortresses. When the Muslims arrived there the Jewish king Marhab came out asking for a duel. Amir bin al Akwa went out to face him. Marhab struck Amir and his sword got stuck in Amr's shield. In the same time Amr hit himself with his own sword and died. Salamah, his brother, heard some of the *Sahabah* saying that Amr has lost all of his deeds since he killed himself so he went to the Messenger of Allah crying and said: "*Did my brother lose all of his deeds*" The Messenger of Allah replied: ***"Who said that?"*** He said: "*Some of your companions*" The Messenger of Allah said: ***"No, they are wrong. Your brother gets double the reward"***

After Marhab killed Amr he asked for another challenger. The Messenger of Allah said: ***"Who would go out to this man?"*** Muhammad bin Maslamah said: "*I would. I am the angry avenger. Marhab killed my brother yesterday!*" The Messenger of Allah said: ***"Then go! May Allah help you against him"*** When Muhammad met with Marhab a tree came in their way and each one of them would use it to seek protection from the other's strikes and with every strike some of its branches and leaves would be cut until none of them were left. Then Marhab charged and struck him with his sword. Muhammad shielded himself and Marhab's sword was stuck in the shield and he failed to pull it out. Muhammad took advantage of that and cut off both his legs and left him. Marhab begged Muhammad to kill him but Muhammad refused. He said: "*I won't. I want you to taste death like my brother did*" and he walked away. Later on Ali passed by Marhab and finished him off. When Marhab was killed, his brother Yasir asked for a duel. Al Zubair bin al Awwaam went to face him. Safeeah, al Zubair's mother and the aunt of the Messenger of Allah, said: "*My son would be killed*!" The Messenger of Allah said: ***"Insha Allah your son would kill him"*** and he did.

The Messenger of Allah opened Khaibar. Their fighting men were killed,

their women and children enslaved and their wealth was appropriated.

24. The opening of Makkah:

Occurred in Ramadan 8 *hijri*. The Messenger of Allah entered Makkah with an army of 12,000 with no fighting except for a few skirmishes and it was a day of forgiveness. On that day he announced clemency for the people of Quraish who had fought him for over 20 years.

25. Hunain:

Occurred immediately after the opening of Makkah. The leader of Hawaazin, Malik bin Awf, assembled a huge army from Hawaazin, Thaqeef, Nadhr, Jithm, and Saad bin Bakr. The Messenger of Allah went out to fight them. When the Muslims where passing through the valley of Hunain, they were ambushed by the enemy. The entire Muslim army went into disarray and they fled with the exception of small number of *Sahabah* who surrounded the Messenger of Allah. The Messenger of Allah told his uncle al Abbaas, who had a loud voice, to call the Ansar. They came from every direction and fought ferociously. After a short while the enemy was defeated. The booty was 24,000 camels, 40,000 sheep, and a large amount of silver.

26. Al Taif:

It was during Shawwaal 8 *hijri*. After the defeat of Thaqeef during the battle of Hunain they went back to their town al Taif and closed its gates. The Messenger of Allah followed them and camped close by, laying a severe siege on them. The people of Thaqeef attacked the Muslims with a rain of arrows. When it became apparent that Thaqeef won't fall easily, the Messenger of Allah sought council from his *Sahabah*. Nawfal said: "*Thaqeef are like a fox in hole. If stay at it you will get it and if you leave it, it won't harm you,*" The Messenger of Allah told Umar to announce to the army that we will leave.

27. Tabook:

Occurred in Rajab 9 *hijri*. This was the last army the Messenger of Allah participates in. The Messenger of Allah marched into Roman territory when he heard that they are gathering an army to attack Madinah. The Muslims made their move in a very difficult time. It was a year of draught, and poverty. It was right before the time of harvest, and it was during hot season. The hypocrites stayed behind and their hypocrisy was exposed in *Surah* al Tawbah. The Muslims assembled an army of 30,000 strong. The largest army ever assembled by the Messenger of Allah. Due to poverty

some *Sahabah* came to the Messenger of Allah urging him to supply them in order for them to join the army. When he told them that he has no finances for them, they left with tears flowing from their eyes for not being able to join the army. The Roman emperor was stationed in Hims at the time in order to prepare for war. He assembled an army of Romans and Christian Arabs. When they heard of the Muslim army they decided not to fight. The Messenger of Allah waited in Tabook for ten days. When the Romans did not show up he returned to Madinah after he established his presence in the lower parts of al Sham and northern Arabia.[363]

The Armies Sent By The Messenger Of Allah:

The Messenger of Allah participated in all the above-mentioned battles himself. But he also sent out many armies headed by his companions. The most important and greatest of these is the army sent to Mu'tah:

1. The Battle of Mu'tah:

It occurred in Jumada al Uwla 8 *hijri*. It was army of 3000 headed by Zaid bin Harithah. They headed for al Balqa in al Shaam. The Messenger of Allah gave his instructions to the army: if Zaid is killed then Jaafar bin Abi Talib takes charge and if he is killed then Abdullah bin Rawahah leads. When they reached Ma'aan in present day Jordan they heard that the Roman emperor has mobilized an army of 100,000 Roman soldiers in addition to another 100,000 Arab tribesmen. Due to the sheer numbers of the enemy some Muslims suggested writing to the Messenger of Allah to maybe send them reinforcements or give them a different order. But Abdullah bin Rawahah said: "*O people, what you are fearing is what you came for in the first place: Martyrdom. We do not fight our enemy with our numbers or our equipment but we fight them with this religion, which Allah honored us with. So lets fight! Both our options are great: It is either going to be victory or martyrdom!*" This encouraged the Muslims and they decided to go ahead and meet the enemy. 3000 faced 200,000.

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[363] **Trans. Note:** [These are the battles that the Messenger of Allah participated in personally. The sheer number of them reveals the great attention the Messenger of Allah gave to Jihad. The average comes out to be almost three battles per year! These are the battles he participated in personally. The list of armies that he sent out from Madinah without him joining in follows next]

Abu Hurairah said: "*When the enemy's army approached we saw what none of us could imagine in numbers and arms. My eyes quivered.* Thabit bin Aqram told me: "*Abu Hurairah it seems that you are staring at a huge army*?" I said: "*Yes*" He said: "*You were not with us at Badr. We did not win due to our numbers*"

A violent battle erupted. The head of the Muslim army – Zaid -was killed. The leader following him was Jaafar. His right hand carrying the banner was cut off so he carried it with his left hand which was then cut. He then hugged it with what was left of both arms until he was killed. The third leader Abdullah bin Rawahah took charge. A cousin of his gave him a piece of dried meat to eat and told him: "*Strengthen yourself with this. You have went through a lot this day*!" He grabbed it and took a bite. Then he told himself: "*You are still in this world*!" and threw the piece of meat away and fought until he was killed. The three successive leaders appointed by the Messenger of Allah fell dead.

So Zaid bin Aqram held the banner and told the Muslims to agree on a leader. They said: "*You*" He said: "*No. Find someone else*" They chose Khalid bin al Waleed. He fought for a while and then planned a retreat and decided to go back to Madinah.

While the battle was still running, hundreds of miles away the Messenger of Allah said: ***"Zaid held the banner and was killed. Then the banner was carried by Jaafar who was also killed and then it was carried by Abdullah bin Rawahah who was also killed. Then the banner was carried by a sword from Allah and opening would occur on his hands"***

Was Mu'tah a defeat or a victory?

Some considered it to be a defeat, some considered it to be neither a defeat nor a victory, while many scholars considered Mu'tah to be a victory for the Muslims. Among these are al Waqidi, al Bayhaqi, and Ibn Kathir. Al Waqidi says when Khalid became the leader he fought for the rest of the day and then during their rest at night he had the Muslim army reconfigure so he had the left flank move to the right and vise versa. So the next day when the Romans saw the change they thought that the Muslims had received reinforcements. They then retreated and Khalid took advantage of that and retreated as well.

In Bukhari Khalid bin al Waleed says: "*During the battle of Mu'tah nine swords broke in my hand. Only a Yemeni firm sword had survived on that*

day"[364]

Other armies the Messenger of Allah sent headed by his companions:

2. The detachment led by Ubaydah bin al Harith of 60 Muhajireen to Rabiqh
3. The detachment led by Saad bin Abi Waqqaas
4. The detachment led by Abdullah bin Jahsh to Badr
5. The detachment led by Amr bin Uday
6. The detachment led by Salim bin Umair
7. The detachment sent to assassinate Kaab bin al Ashraf
8. The detachment led by Zaid bin Harithah to al Qiradah
9. The detachment led by Abi Salamah
10. The detachment led by Abdullah bin Unais
11. The detachment led by Muhammad bin Maslamah to al Qarda'
12. The detachment led by Abdullah bin Ateeq sent to assassinate Abu Rafi the Jew
13. The detachment led by Saeed bin Zaid to al Uraneen
14. The detachment led by Ukashah bin Mahsan to al Qhamr
15. The detachment led by Muhammad bin Maslamah to Dhi al Qassah
16. The detachment led by Abu Ubaidah bin al Jarrah to Dhi al Qassah again
17. The detachment led by Zaid bin Harithah to Bani Sulaym
18. The detachment led by Zaid bin Harithah to al Ays
19. The detachment led by Zaid bin Harithah to al Tarraf
20. The detachment led by Zaid bin Harithah to Hismi
21. The detachment led by Zaid bin Harithah to Wadi al Qura

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[364] [Muslims are allowed to retreat if the ratio is 1 to 2. In Mu'tah the ratio was almost 1 to 67!]

22. The detachment led by AbdulRahman bin Awf to Dawmat al Jandal

23. The detachment led by Zaid bin Harithah to Madyan

24. The detachment led by Ali to Saad bin Bakr

25. The detachment led by Zaid bin Harithah to Um Qirfah

26. The detachment led by Abdullah bin Rawahah to Ashbar bin Razim

27. The detachment led by Amr bin Umayyah al Dhimri

28. The detachment led by Umar to Turbah

29. The detachment led by Abu Bakr to Banu Kulaab

30. The detachment led by Bashir bin Saad to Fadak

31. The detachment led by Ghalib bin Abdullah al Laythi to al Mayfa'ah

32. The detachment led by Bashir bin Saad to Yamn and Jubaar

33. The detachment led by Ibn Abil Awja to Banu Sulaym

34. The detachment led by Ghalib bin Abdullah al Laythi to Banu al Malooh

35. The detachment led by Ghalib bin Abdullah al Laythi to Fadak

36. The detachment led by Shuja bin Wahb al Asadi to Banu Ghalib

37. The detachment led by Kaab bin Umair al Ghaffari to Dhat Atlaah

38. The detachment led by Amr bin al Aas called That al Salaasil

39. The detachment led by Abu Ubaidah bin al Jarrah to Saif al Bahr

40. The detachment led by Abu Qatadah to the land of Muharib

41. The detachment led by Abu Qatadah to Idhm

42. The detachment led by Abu Hudrud al Aslami to al Ghabah

43. The detachment led by Khalid bin al Waleed to destroy the idol al Uzza at Nakhlah

44. The detachment led by Abu Amer al Ash'ari to Awtaas

45. The detachment led by Amr bin al Aas to destroy the idol Suwaa'

46. The detachment led by Saad bin Zaid to destroy the idol Munaah

47. The detachment led by Khalid bin al Waleed to Banu Juthaymah

48. The detachment led by al Tufail bin Amr to destroy the idol Dhi al Kaffayn

49. The detachment led by Uyaynah bin Hisn to Banu Tameem

50. The detachment led by Qutbah bin Amer to Khath'am

51. The detachment led by al Dhahak bin Sufyan to Banu Kulaab

52. The detachment led by Alqamah bin Mujazzaz to Abysinya

53. The detachment led by Ali to destroy the idol al Fulus

54. The detachment led by Ukaashah bin Muhsan to al Habaab in the land of Athrah

55. The detachment led by Khalid bin al Waleed to Dawmat al Jandal

An Overview Of Some Of The Battles Of The Muslims:

We talked earlier about the armies the Messenger of Allah led and the armies he dispatched headed by his companions. But jihad was not only the responsibility of the Messenger of Allah and his companions but is a duty on all Muslims and in every age. No one has the right to excuse himself from jihad by making the excuse that the Messenger of Allah was supported by angels and he was given the duty of conveying the message. No one can also excuse themselves because the *Sahabah* were prepared to fight while we are not. Jihad is the soul of Islam. The sincere Muslims fulfilled their duty and fought many battles against the infidels. Following we will cover some examples of their jihad based on the book "*The history of Islam*" by al Thahabi: Their Jihad began immediately after the death of the Messenger of Allah during the reign of Abu Bakr when many of Arab tribes apostated. Abu Bakr appointed Khalid to lead the army fighting the apostates. He fought against Tulayhah al Asdi who was defeated and then became Muslim. Khalid then headed towards al Yamamah to fight Musaylamah the liar. It was a tough battle and many Muslims were killed but ended with their victory. Musaylamah was killed.

In 13 *hijri* Abu Bakr sent out armies to open the land of al Shaam, which was under Roman rule. He sent Amr bin al Aas to Palestine and Abu Ubaydah and Yazeed bin Abu Sufyan to other parts of al Shaam.

Umar became Khalifah after Abu Bakr. In 14 *hijri* Damascus was opened. Abu Ubaydah was the leader of the Muslim army and Khalid was one of his commanders. Abu Ubaydah attacked Damascus from one side while Khalid attacked from another. When the Romans were defeated on the outskirts of the Damascus they entered it and closed its gates. The Muslims laid siege to it and bombarded it with catapults. The Roman general Bahaan had a newborn child and was celebrating that. While their were feasting and drinking Khalid, al Qa'qaa' and Math'oor bin Uday were busy hanging rope ladders to the walls of the city. The three of them then climbed up the wall and ended up in the city making *takbir*, which terrified the Romans. Khalid killed the gatekeepers and opened it and he Muslims flooded that side of the town. The Roman general quickly struck a surrender agreement with Abu Ubaydah who was still unaware of Khalid's breakthrough into the city. In the end it was considered that half of the town was opened by force while the other half through surrender.

In 15 *hijri* the great battle of Yarmuk occurred. The Muslims were 30,000, headed by Abu Ubaydah while the Romans were 300,000 strong. Even though they were ten times the size of the Muslim army their soldiers had to be tied together in chains to insure they do not flee the battlefield. However these same chains turned out to be a disaster for them since when they were defeated if one of the soldiers would try to run for his life he would drag down everyone else with him and they were on the edge of a canyon. Tens of thousands of them ended up falling from that canyon. The orator of the battle who would go around inspiring the Muslims was Abu Sufyan. He would call out loud: "*O victory of Allah come to us*!"

Also in 15 hijri occurred the great battle of al Qadisiyah. The Muslims were 8000 headed by Saad bin Abi Waqqaas. The Persians were 60,000 headed by Rustum. It was a crushing defeat for the Persians. Rustum along with thousands of his soldiers were killed. Al Qadisiyah was the key that opened the rest of Persia.

In 16 the battle of Jaloolaa' occurred. In this battle almost 100,000 Persians were killed and they left behind a great booty.

Within three years the Muslim have opened the seat of the Persian empire's throne and have taken the jewels of the Roman empire, so glory be to Allah the Great and the Exalted.

In year 16 *hijri* Umar himself traveled to Jerusalem to accept the keys to the city.

In year 20 the battle of Tastur happened. Abu Musa al Ash'ari had laid

siege to the powerful city for over a year. The Persian general al Hurmuzan was fortified in there. A Persian man came to Abu Musa and told him if you promise me and my family protection I will guide you to a secret entrance into the city. Abu Musa gave him protection so he sent with him Majza'ah bin Thawr. They entered through a hidden underground spring of water, swimming through it until they surfaced in the city. They entered the city and Majza'ah traveled through it until he learned its map. The Persian man also pointed out to him the Persian general Hurmuzan. Majza'ah returned and was sent along with 35 men to conquer the city. The thirty-five men swam through the spring and entered the city at night and fought courageously. Majza'ah was martyred. The fight continued and the Muslims ended up missing *fajr* and only prayed it at the middle of the day. The Persians surrendered. Al Hurmuzan became a Muslim and settled in Madinah.

Amr bin Al Aas opened Alexandria in year 21 by defeating the Romans. He then established a Muslim garrison in the city while he descended south fighting the Muqawqas the king of Egypt. But the Romans headed by Constantine the son of Hercules sent a naval army that entered Alexandria and killed the Muslim soldiers in it. Amr attacked and entered it again.

In year 21 occurred the battle of Nahawand against the Persians. It was a furious battle. The Persians tied themselves in chains to prevent the escape of soldiers. The leader of the Muslim army was al Numaan bin Maqran. His horse fell down and he was then shot by an arrow and died. Huthaifah took charge and the Muslims won after about 100,000 of the enemy were killed. In year 27 Mu'awyah bin Abu Sufyan opened the island of Cyprus. Also during the same year Abdullah bin Saad bin Abi al Sarh entered Africa. Abdullah bin al Zubair killed the Roman leader of Africa Jarjeer.

In year 37 Abdullah bin Hazim al Sulami opened Herat in Afghanistan, and Maru in Turkistan. During the same year al Harith bin Murrah al Fihri entered Baluchestan.

In year 44 al Muhalab bin Abi Sufrah entered India.

In year 63 Uqbah bin Nafi fought in North Africa with the king of the Berbers, Kaseelah. Uqbah was martyred. His successor Zuhair bin Qays al Balawi defeated them and killed the Berber king.

In year 84 Musa bin Nusair entered the land of Andalusia (Spain).

In year 87 the land of Bukhara was opened by Qutaybah bin Muslim.

In year 88 Maslamah bin AbdulMalik defeated the Romans in a number of

battles. Qutaybah bin Muslim entered the land of the Turks and in year 90 he entered Taliqaan. In year 93 Qutaybah headed for Samarkand and opened it along with the surrounding areas.

In year 95 Musa bin Nusair completed his opening of the land of Andalusia and returned from it with an immense booty.

In year 98 Yazeed bin al Muhalab opened Taburstan. In the same year the Khalifah Sulayman bin AbdulMalik sent a huge army to open Constantinople. The army was headed by his brother Maslamah. They besieged the city for 30 months. During that the Muslims suffered a lot of hardship. When Umar bin AbdulAziz became Khalifah he immediately recalled the army.

During the era of the Abbasids fighting continued on the Eastern front towards India and China and the Northern front in the land of the Romans and the Western front towards Western Europe (Spain, France and Portugal)

When the Crusaders attacked al Shaam the Muslims fought them in various battles. Among the Muslim leaders who fought them was Sultan Nuraldeen Zinki who retrieved a lot of the Muslim territory taken by the Crusaders. He was followed by Salahuddeen who opened Jerusalem.

When the Mongols flooded the Muslim land jihad was fought against them in numerous battles. The Muslims won in the great battle of Ayn Jaloot.

The door of Jihad is always open and the fighting of the nonbelievers would never end until the Day of Judgment.

CHAPTER 15: COURAGE AND FEAR:

224. Abu Hurairah narrated: "*The strong believer is more beloved to Allah than the weak believer*"[365]

225. The Messenger of Allah used to say: ***"O Allah I seek refuge in you from gloom and sorrow; from inaction and laziness; and from cowardice, stinginess and old age, and I seek refuge in you from the punishment of the grave"***[366]

Notice that the Messenger of Allah combined between seeking refuge in Allah from gloom and sorrow. For gloom is the fear of what is coming while sorrow is sadness on what has already passed. So the Muslim should not feel sorry for the past nor fear the future. And he combined between inaction and laziness for inaction is the state of the heart while laziness is the state of the body. He combined between stinginess and cowardice for stinginess is the unwillingness to give wealth for Allah while cowardice is the unwillingness to give the soul for Allah.

How To Overcome Fear:

Cowardice is the opposite of courage. Courage is the firmness of the heart. The heart is the essence of every good deed. The heart cannot be firm if the mind isn't sound. If the heart is weak it leads to cowardice, and if the heart is too strong it leads to recklessness.

The coward needs to cure cowardice by eliminating its cause. If it is caused by ignorance then ignorance is cured by learning. The cause could be fear of the unknown and that is cured by experiencing situations. We find that the beginner in public speaking experiences fear in the beginning but after experience this fear is overcome. We find that when a person first meets a king they might fear the occasion and their tongue would be tied and their posture would change. That is due to the anxiety of facing a new experience. But if that occasion is repeated many times the fear is eliminated. Original nature can be changed. It is sufficient as proof to see a *Hawa* child (children trained to care for snakes) grabbing a large snake that would make a brave man tremble while this same child could fear a frog because he is not exposed to frogs. Taming animals is a process of

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[365] (Muslim)

[366] (Bukhari – Muslim)

changing their original nature and it is done through training. A wolf could play with a sheep, a cat with a mouse, and a dog with a cat if they are conditioned to do so even though that is contrary to their original nature. Now if animals can change their characteristics can't humans do the same?

Having a strong heart leads to victory. Ali was asked: "*How do you defeat your enemies*?" He said: "*When I would meet my enemy I would believe with firm conviction that I would defeat him while he believes that I would defeat him so both myself and his self support me against him*".

Some have advised: "*Believe in victory, you will be victorious*"

Others say: "*If you fear your enemy you have allowed an army to be sent against your heart*" We have found that the ones who died because of their fear are more than the ones who died due to their courage.

Al Tartooshi says:

Courage is of three types:

1. A man who stands in front of the army asking for a challenger from the enemy to come out and face him
2. A man who remains calm, concentrating, tranquil while the battle is raging. And when others are succumbing to fear he has not lost his orientation and is not confused and acts in a way that proves he has control over himself.
3. A man when everyone else is defeated and is retreating remains firm calling them, and encouraging them to continue the fight.

Al Tartooshi says that the third man possesses the greatest form of courage.

The Courageous Of This *Ummah*:

The most courageous of all mankind is the Messenger of Allah. He had the strongest heart of all. He faced the toughest of situations. Heroes would scatter from around him while he is firm. The Messenger of Allah never turned his back in battle.

226. In Bukhari and Muslim Anas bin Malik narrates: "*The Messenger of Allah was the best of people, he was the most generous and the most courageous.*"
227. Ali said: "*When the ferocity of combat would reach its limit and the eyes would turn red we would seek refuge next to the Messenger of*

Allah. He would be the closest of us to the enemy."[367]

228. A man asked al Baraa bin Aazib: "*Did you run away during the life of the Messenger of Allah*?" He said: "*We did. But he didn't.*"[368]

In Uhud Ubayy bin Khalaf, riding his horse, charged towards the Messenger of Allah. Some Muslims wanted to get in the way to protect the Messenger of Allah but he told them to move aside. The Messenger of Allah picked up a spear and threw it at Ubayy who was covered in iron armor from head to toe. Nothing appeared from him except his eyes and a small opening in his neck. The spear hit him right in the neck and he fell off his horse. Even though the spear only caused a minor bruise in his neck due to the protection of the armor, Ubayy rushed back screaming: "*Muhammad has killed me*!" The people of Quraish checked him and said we don't find any major injury. You are fine! He said: "*Muhammad claimed he would kill me, therefore it must come to happen*!" Ubayy latter died on his way back to Makkah.

The courageous of this Ummah are too many to count. On top of the list are the *Sahabah* whom Allah praised in *Quran*:

"Muhammad is the Messenger of Allah; and those with him are severe against the disbelievers, merciful among themselves."[369]

Among the famous brave men of the Ummah are:

1. Abu Bakr:

The courage of Abu Bakr was witnessed by the hero of the *Ummah* Ali bin Abi Talib. When he was the Khalifah Ali asked: "*Who is the bravest of men*?" They said: "*You are,*" He said: "*I have never dueled anyone and lost. But the bravest man is Abu Bakr. During the battle of Badr we built a shed for the Messenger of Allah and we asked who would be the bodyguard of the Messenger of Allah therein. Abu Bakr came carrying his sword and defended the Messenger of Allah for the entire day. In Makkah the disbelievers attacked the Messenger of Allah: One would pull him, the other would beat him and they would say*: "*Have you made the gods one God*?" *No one dared to go near the Messenger of Allah save Abu Bakr. He went and started fighting them and would say*: "*Are you going to kill a man just because he says*: "*Allah is my Lord*!"""" Then Ali asked: "*Who is better*

[367] (Muslim)
[368] (Bukhari – Muslim)
[369] (Al Fath 26)

Abu Bakr or the believer of the family of Pharaoh? (His story is mentioned and praised in *Quran*)" The people remained quite. He said: "*Why don't you answer? In the name of Allah, one moment in the life of Abu Bakr is greater than the entire earth full of the likes of the believer of the family of Pharaoh! The believer of the family of Pharaoh was a man who concealed his faith while Abu Bakr was a man who proclaimed his faith*"

Abu Bakr is the bravest man of this Ummah after the Messenger of Allah. One can note the strength of his heart during the battle of Badr, Uhud, the trench, al Hudaybiah, and Hunain. It is enough to note his steadfastness, firmness, and strengthening of the entire Ummah when the greatest disaster of all befell us: The death of Muhammad (saaws). That was when the hearts deviated, and the nation was shaken. When all the hearts where trembling the heart of the Siddeeq was firm. If the heart of Abu Bakr were placed on one side of the scale and the hearts of all the *Ummah* on the other, his heart would outweigh them all. The courage of Abu Bakr in his decision to fight the apostates if distributed over the hearts of the cowards on the entire face of the earth, it would be sufficient to make them brave.

2. Umar bin al Khattaab

It is sufficient to point out that the courage of Umar was sufficient enough to make *Shaytaan* avoid him.

The Messenger of Allah told Umar: ***"O son of Khattaab: In the name of whom my soul is in His hands whenever Shaytaan sees you taking a route he would take another"***[370] His Islam brought strength to the Muslims. Abdullah bin Masood said: "*We used to not be able to pray next to al Kaabah publicly until Umar became Muslim.*"

3. Ali bin Abi Talib:

He was the lion of this Ummah. He never missed a battle with the Messenger of Allah except Tabook because the Messenger of Allah appointed him over Madinah in his absence. During the battle of Khaibar the Messenger of Allah said: ***"Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. He does not turn his back away in battle and Allah will make opening occur on his hands"*** All of the *Sahabah* desired that honor. The next day the Messenger of Allah called Ali and gave him the banner. Musaab al Zubairi said: "*Ali was very cautious in battle. He was swerve terrifically from his enemy and whenever he charges his enemy he would*

[370] (Bukhari – Muslim)

protect all his sides and when he retreats back from his charge he would be even more protective of himself. No one could get to him. His shield was one sided. It only protected him from the front. When asked: "*Don't you fear an attack from behind*?" He replied: "*I never give my enemy the chance to attack me from my back*"

4. Talhah bin Ubaidillah:

He is one of the ten given the glad tidings of Paradise. During Uhud he shielded the Messenger of Allah with his own body causing over 70 injuries in his body. Whenever the Messenger of Allah wanted to look at the disbelievers Talhah would plead with him not to do so and would shield him with his body.

5. Al Zubair bin al Awwaam:

He is also one of the ten given the glad tidings of Paradise. He was the first Muslim to draw out a sword. During the early days of Islam in Makkah a rumor spread that the Messenger of Allah was kidnapped. Al Zubair drew out his sword and went looking for him. He ran into the Messenger of Allah who asked him: ***"What's wrong with you Zubair?"*** He said: "*I heard that you were kidnapped so I came out to fight them*!" The Messenger of Allah prayed for him.

6. Saad bin Abi Waqqaas:

He is one of ten given the glad tidings of Paradise. The Messenger of Allah prayed for him: "*O Allah make his arrow hit its target and make his prayer accepted*" Umar appointed him to lead the army at Qadisiyah. The Muslims won and he continued leading them in Persia until he opened most of it and entered the capital, al Mada'in. Saad is the one who founded the two cities of Kufah and Basra. When he was dying he requested his body be rapped and buried in an old wool cloth. He said this was what I had on during the battle of Badr and I've reserved it for this day.

7. Abu Ubaydah bin al Jarraah:

He is one of the ten given the glad tidings of Paradise. Umar appointed him over the army opening al Shaam. He was the leader of the army during the great battle of al Yarmuk. He died in the plague of Amawas in al Shaam.

8. Hamzah bin Abdulmutalib:

He is the lion of Allah and his Messenger. After the battle of Badr Umayyah bin Khalaf who was captured asked AbdulRahman bin Awf: "*Who was the man in your army marked with an ostrich feather on his*

chest?" AbdulRahman said: "*That is Hamzah*" Umayyah said: "*He is the one who brought ruin to us*!" He was killed during the battle of Uhud.

9. Jaafar bin Abi Talib:

He was ten years older than his brother Ali. He was the second leader in line at the battle of Mu'tah. When he took over after Zaid he carried the banner with his right hand which was cut off so he carried it with his left hand, which was in turn also cut off so he embraced the banner and continued fighting until he fell. They found in the front of his body over 90 injuries.

10. Muadh bin Amr bin al Jamooh:

He was the slayer of the Pharaoh of this Ummah Abu Jahl. He said: I made Abu Jahl my target on the day of Badr. When I found him I charged at him and struck him with my sword and cut his leg in two. Then his son Ikrimah hit me on my shoulder until he cut off my arm. It only remained hanging to my body by the skin of my side. But because fighting distracted me I remained dragging it behind me for most of the day. When it annoyed me I placed my foot over it and pulled it off.

11. Al Baraa bin Malik:

He is the brother of Anas bin Malik the servant of the Messenger of Allah. He was one of heroes of this *Ummah*.

Anas bin Malik heard his brother al Baraa humming poetry so he told him: "*O my brother you are humming poetry*? *What if this is the last thing you speak*?"[371] Al Baraa said: "*No! A man like me won't die on his bed. I've killed ninety nine of the nonbelievers and hypocrites*!"[372]

Umar wrote to his military generals to never allow al Baraa to hold any position of leadership in the Muslim armies. The reason: Umar said he is too hazardous for the Muslims![373]

During the battle against the forces of Musaylamah the liar, he sat on a shield and asked the Muslims to carry the shield on their spears and throw

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[371] [When Quran was revealed the Sahabah disliked reciting anything but Quran. Anas was warning his brother and saying that if you die this moment and the last words you spoke were lines of poetry, how would you face Allah? In another narration he told him to rather remember Allah]

[372] (Mussanaf ibn Abu Shaybah)

[373] (Al Hakim)

him over the walls of the enemy in order to open the gates! He did open the gates but after he received over 80 injuries.[374]

On the day of the battle of Tastur the Muslims asked al Baraa to make an oath to give them victory. Al Baraa said: "*O Allah! I make an oath that you hand us over their shoulders (give us victory) and to make me follow your prophet (to die)*" He charged the enemy and the Muslims followed him. The Persians lost, and al Baraa was martyred. Allah fulfilled his oath.

Anas narrated: When Abu Musa was appointed governor over al Basra he told al Baraa to choose any position of leadership in his government and he will be appointed to it. Al Baraa said: "*I don't want any. Rather I want you to hand me over my bow, horse, spear, sword, and shield and then sent me to jihad. He sent him in an army. Al Baraa was the first to die*"[375]

12. Sammaak bin Kharshah (Abu Dujaanah):

Before the battle of Uhud started the Messenger of Allah held a sword in his hand and said: ***"Who would fight with this sword and give it its due right?"***

Some men stood up and offered to take it but the Messenger of Allah didn't give it to them. And then Abu Dujaanah stood up and said: "*O Messenger of Allah what is its due right?*" He said: ***"That you strike with it the faces of the enemy until it bents!"*** Abu Dujaanah said: "*I will take it O Messenger of Allah*" and he gave it to him. Al Zubair bin al Awwaam said: "*I felt saddened that I, the cousin of the Messenger of Allah, would ask for the sword and would not get it but Abu Dujaanah would. So I decided to follow Abu Dujaanah and see what he would do with it. Abu Dujaanah pulled out a red bandanna and tied it around his head. The Ansar said: Abu Dujaanah has pulled out his bandanna of death! He then attacked enemy and whenever he would face anyone he would kill him!*"

Before the battle he marched with pride before the enemy. The Messenger of Allah said: ***"This is a walk despised by Allah except in this situation"***

During the battle of al Yamamah he threw himself over the wall surrounding the city and broke his leg. He continued fighting with a broken leg until he was martyred.

13. Khalid bin al Waleed:

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[374] (Al Isabah)
[375] (Ibn Abu Shaybah)

He is the drawn sword of Allah. As soon as he became Muslim the Messenger of Allah was sending him to fight the enemies of Allah. Khalid never in his life lost a battle. Khalid bin al Waleed said: "*If I were to marry a beautiful woman whom I love, or if I were given the good news of having a newborn son, is less beloved and dear to my heart then to be in a cold icy night in an army waiting to meet my enemy the next morning. I advise you to go on jihad*" These were the words of Khalid before his death.

14. Salamah bin al Akwa:

We mentioned his story earlier when he fought the disbelievers alone. The Messenger of Allah said about him that day: ***"The best of our foot soldiers today is Salamah bin al Akwa"***

15. Ukashah bin Mahsan:

His bravery in war was well known. In the battle of al Ghabah he saw Amr bin Abaar along with his father riding the same camel. He threw his spear and killed both of them the same time.

16. Amr bin Ma'adi Yakrib:

He was a king from Yemen who was famous for his bravery. He later embraced Islam. Umar would count him as a thousand men. Al Tartooshi mentions in Siraj al Molook that Amr bin Maadi Yakrib went next to the river and told his people: "*I am going to cross the bridge. If you follow me after a time equivalent to the time it takes to slaughter a camel you would find me with my sword in my hand fighting whoever is in front of me with the enemy surrounding me and I am standing between them. If you come later than that you would find me dead.*" And then he crossed the bridge over the river towards the enemy's camp. A while later his people said: "*O sons of Zabid! Are we going to leave our man alone? We might not even catch him alive*" So they crossed the bridge and found him without his horse while he was holding both back legs of an enemy's horse and the horse failed to move. The fighter on the horse was trying to reach Amr behind him with his sword with no avail. When the fighter saw us attacking he came down from his horse and ran away. Amr then mounted the horse. He then told us: "*You were almost going to miss me*" They asked him: "*Where is your horse*?" He said: "*It was hit by an arrow that killed and I fell off its back*"

17. Ikrimah the son of Abu Jahl:

He was courageous before becoming a Muslim and Islam only added to his courage. During the battle of Yarmuk he fought ferociously. He was told to

slow down and be cautious. He replied: "*I used to fight to defend Allaat and al Uzza (two idols) and I would not take any care for myself. Now you want me to take caution when I am fighting for Allah and His Messenger!*" He then said: "*Who is going to pledge to die*!" Al Harith bin Hisham, Dhirar bin al Azwar along with 400 of the brave gave their pledge. They attacked the Romans and disappeared in their ranks. Ikrimah never came out. His body was found with more than seventy injuries.

18. Tulayhah al Azdi:

When Saad bin Abi Waqqaas asked the Khalifah Umar to send him reinforcement. Umar replied: "*I have sent you 2000 men: Amr bin Ma'adi Yakrib and Tulayhah al Azdi. Each one of them counts as a thousand*"

Tulayhah, Amr, and Qays bin Makshooh went on a reconnaissance mission to the enemy's army. Both Amr and Qays kidnapped some Persian soldiers and brought them back to the Muslim camp for interrogation. Tulayhah went further until he was in the camp of the army's commander. He hid until nightfall and then went straight to the tent of the commander and took away his horse -which was tied to the tent-and ran away. A Persian horseman saw that and followed him. Tulayhah killed him and took his horse along with his and the commander's horse. Another horseman pursued him and Tulayhah also killed him and took his horse. A third horseman attacked him but then surrendered. Tulayhah captured him and carried him away, along with a total of four horses in addition to his. The Muslim leaders gathered to question the Persian who turned out to be one of their leaders. He said: "*I have fought numerous battles but I have never seen anything like this man! He crossed our camps until he made it to where even the brave would not dare: the camp of our army's commander, which had over 70,000 soldiers. As if that wasn't enough he went ahead and took the commander's horse! The first of us to follow him was considered among us to be equal to a thousand men and he killed him! The second to follow him was killed and then I pursued him and I don't think that there is anyone in the army equal to myself in strength and courage. But I saw death on his hands and surrendered*!" The man then accepted Islam and fought along side the Muslims.

19. Abdullah bin al Zubair:

He was the courageous and son of the courageous. His father was al Zubair bin al Awwaam. Abdullah participated in the opening of North Africa and killed Jarjeer, the king of the Berber.

20. Abdullah bin Abi al Sarh:

He was the opener of North Africa. He was the one to lead the first naval battle of the Muslims: The battle of al Sawari against the Romans. He was appointed by Uthman to govern Egypt. When the *fitnah* occurred he retired to al Ramlah in Palestine where he remained until he died.

21. Al Qa'qaa bin Amr

When the Messenger of Allah was consulting the *Sahabah* before Badr Al Qa'qaa said: "*Go ahead and fight and we will not say what Banu Israel said to Musa: " Go and fight with your Lord, we will stay here" But we will say: " Go ahead and fight with your Lord, we are going to fight with you"*

Abu Bakr said about him: "The voice of al Qa'qaa in battle is better than 1000 men"

CHAPTER 16: NECESSARY RULINGS FOR THE MUJAHID TO KNOW:

Some Legal Rulings Regarding Jihad:

The body of knowledge is immense, and the details of rulings are endless. But no one is excused from learning at least the fundamentals. It is compulsory on every Muslim to learn the necessary knowledge and that is the knowledge which the validity of our actions depends on.

Following are issues, which are necessary for the *mujahid* to learn for their jihad to be acceptable:

Rulings Regarding *Ghaneemah*:

After the *Ghaneemah* (booty) is gathered the cost of transport and storing should be taken out from it. Then it is split into five equal portions. Four out of five (%80) is split among the *mujahideen*. The left over fifth is then divided into five:

- 1/5 belongs to Allah and His Messenger. This is to be spent on what benefits the Muslims such as building forts or *Masajid* or any infrastructure for the *Ummah*.
- 1/5 goes to Ahl al Bayt (the household of the Messenger of Allah)
- 1/5 to the orphans
- 1/5 to the poor
- 1/5 to the wayfarer

Imam Abu Haneefah divides the fifth into three and not five. He excludes the first two. His opinion is that the portion of the Messenger (saaws) and His household ended with his death.

Imam Malik's opinion is that the entire fifth should be deposited into the Muslim treasury and then the Imam spends it as deemed beneficial for the Muslims. Ibn Taymiyah says that the opinion of Malik is the opinion of most of the early Muslims and is the most authentic opinion. The scholars agree that every Muslim who attends the battle gets his share of booty even

if he didn't fight. They also agree that if a person becomes ill in jihad and cannot fight he still gets his share of booty. If a blind or one-legged person attends jihad and they are of benefit to the army they should get their share of booty.

The 4/5 or %80 of the booty which belong to the *mujahideen* is divided as follows: The horseman get 3 shares, one for themselves and two for their horses, while the foot soldiers get one share.

In the case of Fay' (booty that was gained without fighting) it belongs in its entirety to the treasury of the Muslims.

There is a difference of opinion on giving the reinforcement a share of booty if they arrive after the battle is over.

If there is no Imam and the Muslims fight the enemy then they split the booty among themselves. But if there are women in the booty then they are not distributed unless there is an Imam in order to prevent harmful consequences from happening.

If someone goes with the intention of fighting but they are then relegated to non-fighting positions such as guarding the army's property then such a person gets his share of the booty.

Most scholars state that all of the %80 of the booty must go to the *mujahideen* and no one has authority to divide it otherwise. Others do allow the Imam to give some of it to others.

If a soldier fails to carry his share and he said: "*Whoever can carry it can take it*" Then it is allowed for whoever carries it to appropriate it.

When it comes to property that cannot be transported such as real estate then the Imam has the authority to divide it among the recipients of booty or to make it *Waqf* (an endowment) or to give it back to it's original owners and charge them *jizyah* and *Kharaaj* (land tax). If they become Muslim they are relieved from *jizyah* but not *Kharaaj*.

In al Hidayah (Hanafi): If a child fights then he receives a portion of the booty less than one share. If a woman participates in nursing and serving then she also receives a portion less than the share of the fighter.

Nafil is an additional reward on top of the share of booty that the Imam can give to the ones who participate in risky missions or fight exceptionally well.

Fay' is what is taken from the disbelievers without a fight. Such as the disbelievers fearing the Muslims and running away from their positions and

they leave behind booty, or if they surrender without a fight, or they pay *jizyah*. The distribution of the *fay'* is up to the Imam.

The Prohibition Of *Ghalool*:

Definition: *Ghalool* is anything worth value a soldier takes from the booty that should be split between the army. (This does not include *al Salb*, which is explained later on)

Ghalool is *Haraam* no matter how insignificant in value it is and the punishment for it is severe.

Allah says:

"It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever takes from it will come with what he took on the Day of Resurrection. Then will every soul be compensated for what it earned, and they will not be wronged."[376]

Ghalool is one of the major sins and there are many *hadiths* prohibiting it:

221. Ibn Abbaas said: Umar told me during Khaibar some of the *Sahabah* came saying so and so is a *Shaheed*. The Messenger of Allah said: ***"No, I've seen him Hellfire because of a piece of cloth which he took from the booty"***[377]

222. Abu Hurairah narrated: The Messenger of Allah stood one day and spoke to us. He mentioned *Ghalool* and warned us. He said: ***"I don't want to see one of you on the Day of Judgment carrying a camel on his back saying, "O Messenger of Allah help me!" I will say, "I cannot help you. I have already conveyed a clear message to you" "I don't want to see one of you on the Day of Judgment carrying a horse on his back saying, "O Messenger of Allah help me!" I will say, "I cannot help you. I have already conveyed a clear message to you"***[378]

223. Abdullah bin Shaqeeq narrates from a man from Balqeen who said: "*I went to the Messenger of Allah when he is in Wadi al Qura and he was examining a horse. I asked him*: "*O Messenger of Allah what do you say about the booty*?" He said: ***"To Allah belongs one fifth of it. The***

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[376] (Aal Imran 161)
[377] (Muslim)
[378] (Bukhari)

rest belongs to the army," I said: "*So no one has a priority in it over someone else*?" He said: ***"No, you don't even have right of ownership over an arrow that you pull out from your own body"***[379]

The punishment of *Ghalool* in the Hereafter is that whatever was taken will come on the Day of Judgment and witness against such a person. The punishment in this world is that whoever takes anything from the booty would have all of his belongings taken and burnt except what he has taken and that should be returned to the army. The opinion of Malik, Shafi'i, and Abu Haneefah is that the *Amir* of the army should punish him as he deems appropriate.

Imam Abu Bakr bin al Munthir says that all the scholars agree that the *Mujahideen* are allowed to eat the food of the enemy and feed their animals too (it is not *Ghalool* to do so)

Rulings Regarding *Salb*:

There is a difference of opinion on *salb*.[380]

- Some scholars say the fighter takes *salb* off a soldier he kills with the following conditions:
    - The killed soldier was fighting with the enemy
    - The killed soldier had the ability to defend himself. So if he was killed while he was injured or asleep the *mujahid* cannot take his *salb*.
    - If the soldier was withdrawing and was killed from behind then there is no *salb*.

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379 (Al Bayhaqi)

380 **Trans. Note:** [*Salb* is the personal arms and equipment found on a dead enemy soldier. It includes everything found with a soldier. There is a difference of opinion however on cash money and gold. Some consider it part of *salb* while others consider it part of *Ghaneemah*. So *salb* is different from *Ghaneemah* which has been translated here as booty. The booty is items that belong to the army in general (like their food ration, ammunition, heavy equipment) and all the civilian property in a land opened by force. A land that is opened by an agreement depends on the terms of the agreement and does not fall under booty. Booty must be submitted to the army commander and then it is divided based on the rules of *Sharia*. But the rulings on *Salb* are different:]

Other scholars say that the *mujahid* takes the *salb* in every situation he kills an enemy's soldier, whether the soldier was attacking or retreating, and their evidence is the previously mentioned *hadith* of the story of Abu Salamah to support this view.

- Is it necessary for the Imam to state that whoever kills and enemy gets his *salb* or is *salb* taken by default?

  Al Shafi'i and Ahmad say the *mujahid* gets the *salb* whether the Imam states that or not. Imam Abu Haneefah states that if the Imam does not state that *salb* goes to the *mujahid* who kills the enemy then it falls under the *Ghaneemah* (booty).

- Al Awza'i states that the *Mujahid* can take all the *salb* of the killed enemy soldier even his clothes and leave him naked. This is also the opinion of Ahmad. Al Thawri and Ibn Munther discourage that because it exposes the *awrah* (parts of the body which should be covered)

Rulings Regarding Muslim POWs:

- If a Muslim POW is able to escape then it is mandatory on him to do so. If he can escape and capture with him any enemy, take any of their property, or kill among them then he should.
- If the POW is released with conditions that he agrees to then he must fulfill those conditions in order not to end up harming other Muslim POWs or causing the enemy to think that the Muslims are untrustworthy.
- The Muslim POW is not allowed to marry a Christian or a Jew in the land of disbelief because the children in this case might follow their mother's religion. And he is not allowed to marry a Muslim because they could force them and their children to apostate or they could be enslaved. The Muslim POW should be patient until they return to Muslim land.

Rulings Regarding The Enemy POWs:

- The stronger opinion is that the *Imam* should do what is most beneficial for the Muslims: To execute them, to free them without anything in return, to free them in return of freeing Muslim POWs,

to charge for their freedom, or to enslave them.

- The ruling on women and children POWs is that they become slaves by default.
- If a Muslim kills a POW, the *Amir* has the right to punish him by *Ta'zeer* (a punishment less than the least punishment of a major sin. Usually it is less than 10 lashes)
- If a man is taken as a POW along with his wife some scholars say that the marriage contract becomes null while others say it remains. The same is said when the husband alone falls into captivity. But if a woman is taken as a POW then if she is married her marriage contract is nullified.
- When children fall into captivity with their parents are they considered Muslim or non-Muslim?

  The opinion of al Shafi'i, Ahmad, Malik, and Abu Haneefah is that they follow the religion of their parents and are considered non-Muslim. If captured with the father then Ahmad considers them to be Muslim, while the other three Imams state that they are not. If the children are captured with their mother then according to Ahmad they are Muslim. Al Shafi'i and Abu Haneefah say they are not. If the children are captured alone then according to all the Imams except al Shafi'i they are Muslim.

  According to the majority opinion the captured families should not be separated.

Miscellaneous Issues:

- Offensive jihad without the permission of the Imam (Muslim leader) or whoever represents him is makrooh (discouraged) but it is not *Haraam* (illegal). There are exceptions to the discouragement:
  - If jihad is urgent and does not accept delay and seeking permission would delay it then permission of the Imam is not needed.
  - If the Imam neglects jihad and he and his soldiers are attached to this world. In this case the permission of the Imam is not to be sought because the Imam has

suspended *jihad*. The *mujahideen* should therefore resume it.

- If the person cannot seek permission because he knows in advance that the Imam would not give him permission.
- Ibn Qudaamah states that: "*the absence of the Imam should not be a reason for the delay of jihad*"

- It is *Sunnah* for the *Amir* (commander) of the army to take a pledge from the soldiers not to turn their backs in battle as the Messenger did in Hudaybiah.
- It is also *Sunnah* for the *Amir* to:
  - Send reconnaissance missions and to gather information about the enemy
  - Set out on Thursday morning if that is possible.
  - Divide the army into brigades under separate banners and to have each brigade have its own distinguishing insignia.
  - To employ each and every method that would terrorize the enemy
  - Seek assistance from the weak (the Messenger of Allah said: ***You are given victory through the weak among you***)
  - Make *dua* when the armies meet
  - Encourage the *mujahideen* to fight and be steadfast
  - Make *takbir* along with the army without extravagance in raising voice.

- **"O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful."** [381]

  This remembrance should be done silently because raising voices with *Thikr* in battle is discouraged if it is one person but if it is by a group then it is acceptable if it weakens the moral of the enemy.

[381] (Al Anfaal 45)

The companions used to dislike raising voices in battle.[382]

- It is mandatory to convey the message of Islam to whoever did not hear it and this should be done before fighting. But if they did hear about Islam before, then calling them to Islam again is not necessary before fighting them but it is good to do since they might become Muslim this time. It appears from *Sunnah* that giving *dawa* prior to fighting is not necessary with special operation groups, which are groups of *mujahideen* sent for a specific mission such as the group sent to assassinate Kaab bin al Ashraf for example.

- *Jizyah* is accepted from the Jews and Christians. If they pay it they are allowed to practice their religion. *Jizyah* is also accepted from those who are similar to the people of the book and might have received a book from Allah such as the Zoroastrians.

- If the enemy attacks Muslim land and the Muslims did not fight them, then their neglect of jihad is the same as turning one's back in the battlefield (a major sin). This is if the Muslims are more than half the number of their enemy. But if they are too few to fight than they can fortify themselves and wait for reinforcements.

- If the Imam invites the Muslims to jihad that is originally classified as *fardh kifayah* (collective duty), it becomes a *fardh ayn* (individual duty) on each one of them because it is mandatory to obey the Imam. The oppression of an Imam should not prevent from jihad with him. It is acceptable to fight with an Imam who drinks or commits major sins because these sins affect him but jihad benefits everyone.

- It is not allowed to kill women and children if they don't fight but if they do fight then there is no doubt that it is allowed to kill them. It is also the consensus of scholars that if an old man fights then it is allowed to kill him. That also applies to the weak, blind, and handicapped. The ruling also applies if any of the above aided in fighting the Muslims with their intellect.

  The opinion of the vast majority of scholars is that monks and anyone devoted to worship in monasteries are not to be killed.

  The opinion of the majority of scholars is that merchants, skilled

[382] (al Qurtubi)

workers and employees should not be killed if they are not involved in fighting Muslims.

- It is allowed to fire catapults on the disbelievers and to flood them with water even if that would lead to the death of Muslim POWs in their hands since this is a necessity of war.

- If the enemy uses Muslim human shields:

  If it is not necessary to strike the disbelievers than they are left in order to protect the Muslims.

  If there is a need to strike at the disbelievers such as if there is a battle going on, or if we leave them alone they would gain victory over Muslims, then they should be attacked even if that would lead to the loss of life among the Muslim human shields.

- It is allowed to ambush an enemy at night even if there are women and children among them since that is a necessity of jihad.

- The ruling regarding trees and plants in the land of the disbelievers falls into three categories:

  1. Trees that the Muslims need to cut down: In such case it is allowed to cut down. Such as when these trees are close to the fortresses of the disbelievers or when trees get in their way or prevents them from widening their roads or if the disbelievers are cutting down the trees in the Muslim lands.

  2. Trees that if cut down would harm the Muslims: Such as trees needed for their cattle. In such a case it is illegal to cut them down.

  3. Trees that if cut down wont cause any harm to the Muslims: If cutting them down would harm the disbelievers or anger them then they could be cut down

- The Muslim who discourages others from fighting should be banned from joining any army of Jihad. If he did go out then he should not receive any portion of the booty or any due compensation as a punishment for his discouragement of fighting.

  The discourager is the one who would say for example: "*The enemy is too strong*" or "*our horses are weak*" or "*we cannot beat them*" or such statements that imply that we should not fight.

Close to that is the person who spreads rumors that weaken the Muslims.

- It is allowed for the *mujahid* to take from *Zakah* even if he is wealthy. He can only take money for his necessities of food, clothing, travel expenses, and to purchase needed arms. He can also give his family from this money.

  Al Qurtubi says that "*fee sabeelillah*" (in the ayah of *Zakah*) refers to the ones in jihad and *Ribaat*.

- If the enemy is more than double the size of the Muslim army then the Muslims are allowed to withdraw, if not then they must fight.

- The scholars have three views on seeking assistance from non-Muslims in combat:

    1. It is allowed if the Muslims take precautions from any possible betrayal from the non-Muslim side.
    2. It is allowed to have them only in lowly roles such as service.
    3. It is not allowed at all

- If a nonbeliever embraces Islam then his blood and wealth are protected whether he became a Muslim in the state of piece of the state of war. This is the consensus of scholars. But if he becomes Muslim after falling into captivity then his blood is protected and the Imam then has the choices of enslaving him or freeing him. Imam Ahmad says that the Imam does not have the option but to enslave such a person.

- If enemy soldiers lose their way and end up in a Muslim town, they and their belongings become Fay' for the Muslims of that town.

- If enemy soldiers enter the land of Islam without an agreement then it is allowed to kill them and take their property.

- I asked some of the great scholars of the Shafi'I school about the businessmen who are from the land of the enemy and come to do business in Muslim land, is it allowed to fight them at sea before they reach our ports? They said: They can be fought before they get to our ports and even after they get to our ports.

- If enemy businessmen enter Muslim territory by permission to do

business then the Muslims should not transgress against them.

- If a *Dhimmi* (a Christian or Jew living in Muslim territory who pays *jizyah*) wants to join the enemy in their fight against Muslims he should be prevented from doing so.

- There is a difference of opinion on beheading the disbelievers and then transporting their heads to a different location:

  Some consider it to be illegal because this is an act of mutilation and is imitating the disbelievers since these are their actions.

  Other scholars say that it is allowed and they cite the incident when the head of Rifa'ah bin Qays was presented to the Messenger of Allah and when Fayrooz al Daylami brought to the Messenger of Allah the head of al Aswad al Ansi who claimed prophethood.

- Can a Muslim grant protection to a disbeliever? The majority of the scholars say a Muslim can grant a disbeliever or a small number of them protection and the Muslims should honor that.

- The spy cannot be given protection and must be killed. If a disbeliever who was already granted protection turns out to be a spy then he should be killed.

- If the Muslim is weak in the land of disbelievers and is not able to publicly show his religion then it is *Haraam* to live there. If he is unable to emigrate then he is excused. If the Muslim is strong and able to publicly practice Islam than they can live in the disbelievers land but it is still recommended to move to a Muslim land.

- Scholars consider that a Muslims should not travel to the land of the disbelievers for business and they consider the one who does that to be *fasiq*. It is also *Haraam* to sell the disbelievers weapons and whoever does that should be punished.

- Scholars say that Muslim women should never be taken to the land of the enemy unless they are within a large Muslim army to protect them. They also say that Muslim women should not settle in the dangerous borderlands of the Muslims.

CHAPTER 17: A BRIEF CHAPTER ON THE ART OF WAR:

(1)

Allah mentions five things, if they exist in a fighting group they would definitely win regardless of their numbers. These five attributes are mentioned in the following two verses:

"O you who have believed, when you encounter a company [from the enemy forces] stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed Allah is with the patient."[383]

1. Being steadfast (firm)
2. Remembrance of Allah
3. Obeying Allah and His Messenger
4. Avoiding disputes
5. Patience

(2)

The *mujahideen* need to be alert and they need to use deception. The Messenger of Allah said: **"War is deception"**[384]

It is said that when Ali dueled with Amr bin Abdwod, Ali looked over Amr's shoulder and said: "*Amr I only came out to fight you, not the two of you*" Amr looked behind to see who Ali was talking about and Ali took advantage of that and struck him. Amr said: "*You've deceived me*!" Ali said: "*War is all about deception*!"

(3)

It is *Sunnah* not to disclose where the army is heading. The Messenger of Allah did not disclose his destination in any battle except at Tabook because it was against the Romans and was far away. He did that in order to have the Muslims prepare accordingly.

(3)

The envoy sent to the enemy is a reflection of the army. The envoy should

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[383] (Al Anfaal 45-46)
[384] (Bukhari and Muslim)

be representative of the courage, wisdom, and intelligence of the army and its leadership. How many times has an army belittled the enemy because of the lack of resolve, foolishness, or weakness of the enemy's messenger? And how many times has an army held the enemy in high esteem due to the dignity, courage, fluency or wisdom of the messenger. Therefore the commander needs to make the right choice for this important role.

The same envoy should not be sent too many times to the same enemy in order not to have a personal relationship develop which could in turn develop into friendship. That could eventually lead to a lack of effectiveness in the envoy's mission. It could lead to treason by the envoy.

(4)

The gatherings of the commander should have readings in the *hadiths* of jihad, books of *Seerah*, the history of Muslim conquests, the art of war, and stories of the brave. That is needed to strengthen the hearts, and relief them from the disease of fear.

(5)

The fundamental issue of managing warfare is the right choice of commanders. The characteristics needed in the commanders are: Courage, piety, self-possession, to be strong hearted, and experienced in warfare. If the commanders were such then that would radiate to their soldiers. A wise man said: A lion leading one thousand foxes is better than a fox leading one thousand lions.

Al Sirmani (the famous *mujahid*) said: The commander of the *mujahideen* needs to have ten qualities:

1. Have a heart of a lion. He never feels fear.
2. Be proud as a tiger. He never humbles himself in front of his enemy.
3. Be as ruthless as a bear. He fights with all his weapons: His claws and his teeth.
4. Charge like a boar. He never turns around.
5. Attack like a wolf. If one direction doesn't work he would try another.
6. Carry weapons like an ant: It carries more than its weight.
7. Firm like a rock
8. Patient like a donkey
9. Persistent like a dog: Would follow its game wherever it goes
10. Always looking for an opportunity like an eagle.

(6)

The commander of the army needs to send out spies before battle. These spies should infiltrate the enemy's army and study them: Study the quantity and quality of their weaponry and equipment, survey their numbers, learn about their leaders and heroes, and study their strategies and plans.

The commander should also try to slip through to the enemy's commanders people who would encourage them to give up, or try to divide them. The commander should also try to fabricate letters or documents supposedly written by their leaders, which would weaken their soldiers, and then try to spread these among them.

The commander should spend great amounts of money on intelligence. He should not hold back on spending in this area because if he wins than what he spend was indeed well spent, and if he loses than whatever wealth he held back would be worthless in the case of loss. Plus expending money is better than expending Muslim souls on the battleground.

(7)

One of the most important arts of war is the art of preparing successful ambushes. Ambushing the enemy plays an important role in casting fear in the hearts of the enemy. The surprise of the ambush hurts the enemy and when attacked from behind the enemy feels insecure. A soldier cannot continue fighting ahead of him if he feels insecure from behind. The soldier's mind becomes scattered between attacking the enemy in the front and protecting the rear. Thus, the morale is weakened.

(8)

If the *Amir* wants to take a city then he must begin with the surrounding towns and villages. It is mentioned that a Roman king wanted to test his generals before sending them to invade the capital of Sicily. He placed a gold coin in the center of a large rug and told his generals whoever can get the coin without stepping on the rug would become the commander. The generals tried but failed. The king then rapped the rug and by doing so easily got the coin. He said: "*If you want to take the capital you must rap all the surrounding areas first*"

(9)

The Messenger of Allah discouraged Muslims from desiring the facing of the enemy. He said: ***"Do not ask for and desire meeting your enemy. But***

***if you do meet them then be steadfast*"[385]

(10)

The Messenger of Allah discouraged mutilating the bodies of the enemy and discouraged burning them in fire. He prohibited breaking promises and agreements.

The Messenger of Allah said: ***"Four attributes if they exist in a person, then such a person is a pure hypocrite and if one of them is in a person then such a person has an attribute of hypocrisy: If he is entrusted he is untrustworthy; if he speaks he lies; if he gives a promise he breaks it; and he goes to extremes in animosity when he disagrees with someone"***

Therefore the commander of the army should beware of betrayal and not keeping one's word.

The Conclusion:

The Messenger of Allah said: ***"Whoever does you a favor than pay them back. If you can't, then pray for them until you know that you've paid them back"***

It is the duty of every Muslim to recognize the blessing that they are in and to thank the one who caused it. The Muslims should pray for the ones who gave their lives in the cause of Allah until Islam reached us. And we need to admit that we are nowhere near them. And we should have certainty that if it wasn't that Allah has blessed us with the *Sahabah* and *Tabi'een* and the ones who followed their path of jihad -the protectors of Islam; the heroes of the *Ummah*; the men of spears and bows; the openers of the East and West; the ones who mobilized the armies; who spent from their wealth; fought the tough soldiers of the world; defeated the apostates; brought down the Romans and Persians, and drank their blood with the lips of their swords, and made the living among them follow the dead, and made their significance insignificant-if it wasn't for them, we would have not been enjoying the shade of Islam, a blessing that came to us from them. We took what they paid for with their souls and wealth for granted. And we neglected their path of jihad. We fell down and became attached to this world and gave up our swords. Now no one talks about fighting and no one encourages it and thus, the religion became weak and its star fell from the sky. Today we are picked like a bird would pick seeds. We are snatched on

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[385] (Bukhari and Muslim)

land and in the sea.

Therefore, my brother, do admit that our condition is corrupt. Admit that we are deficient after we were complete. And admit that that only happened when we neglected the greatest ritual of Islam, jihad in the cause of Allah. Whomever Allah guides no one can misguide and whomever Allah misleads no one can guide.

O Allah don't make what my pen has written rejected from you and don't make what I authored a witness against me on the Day of Judgment. And O Allah I ask you to grant me a *shahadah* (martyrdom) that would raise my rank in Paradise

May your peace and blessings be on Muhammad (saaws) [386], [387]

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[386] **Trans. Note:** [The prayer of the author was accepted. He was martyred 2 years after he finished writing this book]

[387] **Note:** The editing of this abridged translation was completed 26 *Muharram* 1426, All Praise is to Allah, And May Allah grant me and my family *shahadah* upon the last drop of blood which would raise us upon the ranks of the blessed.

Appendix

GREATER & LESSER JIHAD

Compiled by Abu Fadl - Translated by Br. Khalid Saifullah

> *The evidence used as proof for establishing that Jihad against the desires and Shaitaan is Jihad Akbar, are weak if not false Hadith*

> *A man asked the Prophet:* ***What is Jihad?*** *He (s.a.w) replied:* ***"To fight against the disbelievers when you meet them (on the battlefield)."*** *The man asked:* ***"What kind of Jihad is the highest?"*** *He (s.a.w) replied:* ***"The person who is killed whilst spilling the last of his blood"***

> *It is not only the disbelievers that the Mujahid must contend against on the battlefield but he must fight against his desires which always call him towards evil*

It has been said that the opinion of many Muslims regarding Jihad is that it is of two sorts, namely, Jihad *Akbar* (greater) and Jihad *Asghar* (lesser). *Jihad Akbar* meaning Jihad against the desires and *Shaitaan* whilst *Jihad Asghar* is against the disbelievers on the battlefield.

The reasons given for the above, in regards to Jihad against the desires and *Shaitaan* as being Jihad *Akbar*, are as follows:

- Its field of struggle is unlimited;
- It is timeless and boundless;
- This struggle is hard because its essence is man against himself;
- The enemy is unseen and cannot be detected by the five senses,

Whilst the case given for Jihad against the disbelievers is not as long, not as extensive and not as difficult as struggling against the desires. As a result of that, Jihad against the disbelievers on the battlefield is regarded as Jihad

Asghar (the smaller or lesser Jihad). That therefore is the opinion of many Muslims.

The classification of Jihad, such as that given above, is based upon a *Hadith* which states that at the time *Rasulullaah* (صلى الله عليه وسلم) returned home from the field of warfare he said: **"We have all returned from Jihad *Asghar* to Jihad *Akbar*."** Some companions asked: **"What is Jihad Akbar *Rasulullaah*?"** He replied: **"Jihad against the desires."**

That therefore is the proof for the case proposed by many people.

Al 'Iraqy in Takhriju AHadithil Ihya' states: "The mentioned *Hadith* is related by Imam Baihaqi with a *da'if Sanad* (weak chain of narrators) from Jabir"[388].

Apart from the *Hadith* related by Imam Baihaqi there is also a *Hadith* related by Al-Khatib Al-Baghadadi from Jabir, which states: "the Prophet (صلى الله عليه وسلم), at the time he returned from a battle said: '***We have all just returned to the best of places, and you have returned from Jihad Asghar (the lesser Jihad) to strive in Jihad Akbar (the greater Jihad)***'. The companions asked: '***What is Jihad Akbar Rasulullaah?***' He answered: '***The Jihad of someone against his desires***'."[389]

It turns out that this *Hadith* is weak because within its *Sanad* there is a narrator by the name of Khalaf bin Muhammad bin Ismail al Khiyam who according to Al-Hakim: "His *Hadiths* are unreliable." And Abu Ya'la al Khalili says: "He often adulterates, is very weak and narrates unknown Hadith."[390]

Al-Hakim and Ibnu Abi Zur'ah state: "We often write statements from Khalaf bin Muhammad bin Ismail only as an example, and we remove ourselves of responsibility from him."[391]

FALSE

And even more doubtful than that, there is within the *Sanad* of this *Hadith* a narrator by the name of Yahya bin Al Ula Al Bajili who according to Imam Ahmad is a known *Kadhdhaab* -liar-, and forger of Hadith. Also,

388 [Risalah Jihad, Hasan al-Banna]
389 [Tarikh al Baghadadi 13/493]
390 [Mashariul 'Ashwaq ila Masuril 'Ushshaq 1/31]
391 [Mizanul I'tidal 1/662]

Amru bin Ali, An Nasai and Daruqutni state: "His Hadith are renounced." Ibnu Adi states: "His Hadith are false."[392]

Ibnu Taimiyyah states: "There is a *Hadith* related by a group of people which states that the Prophet (صلى الله عليه وسلم) said after the battle of Tabuk: '*We have returned from Jihad Asghar to Jihad Akbar*'. This *hadith* has no source, nobody whomsoever in the field of Islamic Knowledge has narrated it. Jihad against the disbelievers is the most noble of actions, and moreover it is the most important action for the sake of mankind."[393].

Furthermore, besides the two stated weak *Hadiths*, there is the statement of a Tabi'i by the name of Ibrahim bin Abi Ablah to people who had returned from battle, which states: ***"You have returned from Jihad Asghar so is the Jihad Akbar you intend to do Jihad ul qalbi (Jihad of the heart)?"***[394]

Daruqutni states that Ibrahim bin Abi Ablah himself is believable but the chain of transmission is broken[395].

As a result of that, the statement above cannot be attributed to Ibrahim bin Abi Ablah unless the chain of transmission is authentic. And were we to establish that his statement is really valid, we must understand that he was a normal human being who may have occasionally said something imperfect. He was not infallible.

The Highest Level

On the basis of the above statements we can conclude by saying, that the evidence used as proof or the basis for establishing that Jihad against disbelievers on the battlefield is Jihad *Asghar* and Jihad against the desires and *Shaitaan* is Jihad *Akbar*, are weak if not false *Hadith*. Besides that the stated *Daliil* (evidence) are in opposition to *Sahih Hadith*, such as the ones below:

Hadith narrated by Imam Muslim[396] from Abu Hurairah (r.a.a), who said:

The Prophet (صلى الله عليه وسلم) was asked: ***"O Rasulullaah! What deed could be an equivalent of Jihad Fi Sabilillaah?"*** He answered: ***"You do not have the strength to do that deed."*** The narrator said: They repeated

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[392] [Refer: Tahdhibut Tahdhib 11/261-262]

[393] [Refer: Al Furqan baina Auliyair Rahman wa Auliyaisy Shaitaan, matter 44-45]

[394] [refer: Siyaru A'laamin Nubala 6/325]

[395] [Siyaru A'laamin Nubala 6/324]

[396] [Hadith No. 4636]

the question twice or thrice. Every time he answered: ***"You do not have the strength to do it."*** When the question was asked for the third time, he said: ***"One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the Aayah (of the Qur'an), and does not exhibit any lassitude in fasting and praying until the Mujahid returns from Jihad Fi Sabilillaah."***

There is also a *Hadith* narrated by Bukhari[397] from Abu Hurairah (r.a.a) , who said: A man came to Allah's Messenger (صلى الله عليه وسلم) and said, ***"Guide me to such a deed as equals Jihad (in reward)."*** He replied, ***"I do not find such a deed."*** Then he added, ***"Can you, while the Mujahid has gone for Jihad, enter your mosque to perform Salat without cease and observe Saum without breaking it?"*** The man said, ***"But who can do that?".***

Hadith narrated by Al-Hakim with a *Sahih Sanad* from Muaz bin Anas (r.a.a) who said: A woman once came to the Prophet (صلى الله عليه وسلم) and asked: ***"O Rasulullaah! My husband has departed for war and usually if he prays I follow him in his Salat and I follow him in all his acts of worship. Because of that inform me of an act which can equal his until he returns."*** He (صلى الله عليه وسلم) said to her: ***"Are you able to stand without sitting, perform Saum without breaking it and Dhikr until your husband returns?"*** She replied: ***"I am not strong enough, o Rasulullaah."*** So he (صلى الله عليه وسلم) said to her: ***"By Allah in whose hand I am, even if you were strong enough it would surely not attain one tenth of your husbands deeds."***[398].

From the three *Hadith* above we can clearly state that *Jihad Fi Sabilillaah* is the highest act, and there is no other act to equal it. Is it likely that an act described as the highest act would be labeled Jihad *Asghar*, the small Jihad or the lesser Jihad?

Not War

Possibly there are people who maintain that the meaning of Jihad in the *Hadith* narrated by Bukhari and Muslim does not mean war or not exactly war. Perhaps there are those who are of that opinion.

As strong proof that the word Jihad in the above mentioned *Hadith* cannot mean anything else except war, there is the *Hadith* narrated by Al-Hakim

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[397] [Volume 4, Hadith 44]

[398] [Narrated by Hakim in Al Mustadrak 2/73. Sahih Sanad agreed upon by Az Zahabi]

earlier. Within that *Hadith* are the words: ***"My husband has departed for war..."*** It is impossible for the word *Ghaaziyan* in the above *Hadith* to mean anything except war, no matter which way it is analysed. Also it is impossible that it would be *Ghazwatul Fikri* (war of the mind).

A man asked Rasulullaah (صلى الله عليه وسلم): ***"... and what is Jihad?"*** He (صلى الله عليه وسلم) replied: ***"You fight against the disbelievers when you meet them (on the battlefield)."*** He asked again: ***"What kind of Jihad is the highest?"*** He (صلى الله عليه وسلم) replied: ***"The person who is killed whilst spilling the last of his blood."***[399].

Thus, from the *Hadith* of Imam Bukhari and Imam Muslim earlier we can clearly see that the one who is called *Mujahid Fi Sabilillaah* is that person who maintains prayers and fasting without a break, as well as read the *Qur'an* for the time that the *Mujahid* are on Jihad.

Is there a person capable of doing this? Of course not, as explained by *Rasulullaah* (صلى الله عليه وسلم). And supposing there was a person who is capable of maintaining *'Mujahadatun Nafsi'* (Jihad against the desires) in the hardest and most difficult way. Indeed the activities of the body during *Salat* and the reading of the *Qur'an* embrace external acts, not acts of the heart, not intrinsic acts. But what if, at the time of these external acts, the heart isn't against the desires? It is impossible for someone to be able to truthfully perform this without being against their desires, never mind taking into account the performance of *Salat*, *Saum* and the reading of the *Qur'an* continuously.

Because of that, we see that in Imam Nawawi's Book of Jihad, there are *Hadith* concerning external as well as internal acts of *Sunnah* such as, *Salat* at night which embraces brushing off laziness, standing, bowing and prostrating for a long time; and other acts including fighting until wounded and dying as a martyr[400].

So if perhaps there is a person capable of performing *Mujahadatun Nafsi* , that is at the highest level - *Salat*, *Saum* and reading the *Qur'an* non-stop for as long as some other person goes to war and until he returns- then he is equal to the *Mujahid*. Is anyone capable of that? Are there not people called *Mujahid* who go on *Jihad Fi Sabilillaah* for months, even years?

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[399] [Narrated by Ahmad in his Musnad 4/114 - Hadith sahih. Al Haithami states: "Narrators upheld it." Majmauz Zawaid 1/59]
[400] [Riyadh us Salihiin, Book of Jihad]

Is it proper or right therefore to maintain that *Mujahadatun Nafsi* away from the battlefield is '*Al Jihadul Akbar*' whilst Jihad against the disbelievers is called '*Al Jihadul Asghar*'?

Inner And Outer Enemies

Within *Mujahadatun Nafsi* away from the battlefield, those who follow this are only faced with one enemy, namely, the unseen enemy: desire and *Shaitaan*. Whereas in *Jihad Fi Sabilillaah*, Jihad is waged against enemies on the battlefield, those who follow this are faced with more than one enemy, namely, the unseen enemy and the seen enemy: the disbelievers and the *Munafiquun* (hypocrites).

It is not only the disbelievers that the *Mujahid* must contend against on the battlefield but he must fight against his desires which always call him towards evil. His desires can call on him in various ways to desert the field of battle such as by fear, doubt, hardship and sadness.

The *Mujahid* continuously fights with his desires which always yearn to be fulfilled. Yet he only faces being far away from his wife and children, eating strange food, sleeping on the ground instead of in his bed, and many other trials which are not in accordance with his desires.

Allah Says: **"Jihad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."** Thus there is the question of *Shaitaan*, who always fights against those who perform Jihad. And at times such as these, *Shaitaan* firmly establishes himself together with his friends, namely, the disbelievers: **"Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taaghoot. So fight you against the friends of Shaitaan; ever feeble indeed is the plot of Shaitaan."**

And the way in which *Shaitaan* fights against the *Mujahid* is amongst others by inflaming the passions of the disbelievers and the *Mushrikuun* to fight against the Muslims, and by weakening the resolve of the Muslims or *Mujahid* so that they feel reluctant and scared to fight against the disbelievers: **"And (remember) when Shaitaan made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day and verily, I am your neighbour..."**

Ibnu Abbas (r.a.a) stated: *"In the battle of Badr, Iblis came and carried their banner together with the army and group of Shaitaan. He came in the form of a man from the Bani Mudlaj by the name of Suraqah bin Malik bin*

Ju'shum, and said to the Mushrikuun: "None of mankind is able to defeat you this day, and I am your protector."

So at the time those men assembled, *Rasulullaah* (صلى الله عليه وسلم) gathered a handful of dust and threw it into the faces of the *Mushrikuun* which forced them to retreat. When Jibra'il came, Iblis saw him and released his grip on the *Mushrikuun* and ran away together with his followers. Those who had been in his grip called out: *"O Suraqah! You agreed to protect us."* Iblis answered: *"Indeed I see what you do not see and I am scared of Allah, and Allah is hard in His punishment."* [401].

Furthermore, the way in which Shaitaan weakens the resolve of those who perform Jihad can be found in a Hadith narrated by Imam Ahmad: Sabrah bin Al Faqih states: I heard Rasulullaah (صلى الله عليه وسلم) say: ***"Indeed Shaitaan waits to deter mankind.....so Shaitaan waits in the way of Jihad. He says to the person who intends Jihad: "Do you want to perform Jihad, when Jihad destroys the soul and finishes off your wealth? Do you want to fight, when you can be killed, your wife can remarry and your wealth divided?"...*** [402].

Based on the above explanations, we can surmise that the strength of desire and that of *Shaitaan* to be fought against in the field of Jihad by the *Mujahid* is far superior and more aggressive than that faced by those outside the field of Jihad.

In other words: *Mujahadatun Nafsi* in the field of Jihad is much harder than *Mujahadatun Nafsi* in some other place. So is it more appropriate that Jihad against the disbelievers, which in its essence cannot be separated from *Mujahadatun Nafsi*, be regarded as Jihad *Asghar* whilst *Mujahadatun Nafsi* outside the field of Jihad, were the enemy is only the unseen, be regarded as Jihad *Akbar*?

Abu Hurairah narrated: "A companion passed by a valley wherein was a well with refreshing water which surprised him. After he said: 'Supposing I removed myself from the company of people and I lived in this place (for the purpose of 'ibaadah) but I couldn't do that until I received permission from Rasulullaah (صلى الله عليه وسلم). Would that be the most eminent thing to do towards Rasulullaah (صلى الله عليه وسلم)?' The Prophet (صلى الله عليه وسلم) said: ***'Don't do that, because the existence of one from amongst you Fi Sabilillaah is more eminent than Salat made at home for 70 years. Don't***

[401] [Hadith mauqaf narrated by Ibnu Jarir at Tabari]
[402] [Musnad Ahmad 3/483. Isnad hasan]

you want to receive forgiveness from Allah and for Him to allow you into Jannah? Ughzuu Fii Sabiilillaah (wage war in the way of Allah), whoever fights in the way of Allah for as long as it takes a camel to recover from one milking to the next, surely Jannah is obligatory for him.”[403].

In the last *Hadith* there is a very clear authoritative quotation which abrogates the supposition of those people concerning Jihad *Akbar*. Because indeed the *Sahabah* who related this *Hadith* asked permission from *Rasulullaah* (صلى الله عليه وسلم) in order to perform Jihad against the desires by distancing himself from other people but the Prophet (صلى الله عليه وسلم) did not give him permission to do so and moreover forbade him and pointed out to him something far more eminent than that.

Then in that *Hadith* also there exists an important point which should be received and noticed, namely: “In truth, the *Mujahid Fi Sabilillaah* is included amongst those who receive glad tidings about *Jannah* whether they are killed or not killed, because of what our messenger said: ***“Whoever fights Fi Sabilillaah even for a brief time (the time between the two milking of a camel) Jannah is assured for them.”***

With all of these explanations it proves that to interpret Jihad *Akbar* as being the Jihad against desire and *Shaitaan*, whilst Jihad *Asghar* is the Jihad against the disbelievers is **invalid**, since by saying otherwise it invalidates the meaning of the *Sanad* of those *Hadith* which invalidate it. *Wallahu a'alam*.

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[403] [Narrated by Tirmidhi and he said: Hadith hasan, Baihaqi and Al-Hakim said: Sahih according to Muslim's methods]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّهُ تَعَالَى عَنْهُ, قَالَ:
قَالَ رَسُولُ اللهِ صلى الله عليه وسلم:

مَنْ مَاتَ, وَلَمْ يَغْزُ, وَلَمْ يُحَدِّثْ نَفْسَهُ بِهِ, مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ

Narrated Abu Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said;

"Whosoever dies without participating in an expedition (Jihad) nor having the intention to do so; dies on a branch of hypocrisy."

رَوَاهُ مُسْلِمٌ